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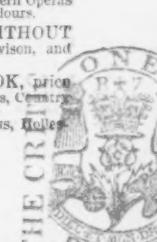
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No one who is familiar with the political history of the last thirty years can have failed to remark that, while the centralising influence of London has gradually become more and more powerful, more and more crushing, in its tendency to check the growth of individuality in large provincial towns, the social and political influence of Manchester, which rose to so great a height during the free-trade agitation, has, of late years, sunk far below what it was before the passing of the Reform Bill. The mere mention of this fact will show the importance of establishing a new organ of public opinion, which, leaving the task of collecting and editing the news of each day to those by whom it is so ably managed, shall endeavour to embody, in a plain, comprehensive, and practical form, the convictions and aspirations of the energetic and intelligent inhabitants of this wealthy and populous division of the British empire.

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DEC. 31, 1859.]

THE CRITIC.

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THE CRITIC.

SAYINGS AND DOINGS.

A SHORT TIME AGO we were misled into reproducing certain statements which were made by some of the French correspondents of the daily press respecting the death of the late Mr. MITCHELL, ex-Secretary of the Zoological Society, and more lately of the Société d'Acclimatation at Paris. As nothing was further from our purpose than to hurt the feelings of any member of Mr. MITCHELL's family, we are rejoiced to be in a position to make some atonement for the fault which we unwittingly committed, and to prove beyond doubt that the lady whose character was most grossly maligned and traduced in the statements we have referred to is not only guiltless of what was most shamefully insinuated against her, but that her conduct in the matter was that of a brave, an upright, and most tender wife. The documents with which we have been furnished on this lady's behalf attest these truths in a voice so trumpet-tongued, that we should weaken the case by the addition of any observations of ours. First come the certificates of the medical men who attended Mr. MITCHELL to the last, including one from the celebrated PINEL, whose reputation for the treatment of the insane is world-wide.

The translation of the copy of the certificates attesting the physical and mental state of Mr. Mitchell, David William, Director of the Garden of Acclimation, on his entry into the Lunatic Asylum. (Died the 1st of November, 1859.)

I, the undersigned M. D. (Docteur en Médecine,) living at Neuilly, certify, that Mr. Mitchell, living at Neuilly, Boulevard Maillot, is attacked by a monomania of suicide and homicide (atteinte de monomanie homicide et suicide); that, after having threatened the life of Mr. Mitchell, he endeavoured yesterday to commit suicide by shooting himself in the left side by means of a pistol, which produced a serious wound. I certify that it is urgent that Mr. Mitchell be removed to a special lunatic asylum, to be submitted to a surveillance which is absolutely necessary, and there to receive the attentions his health calls for.—Neuilly, 30th of October, 1859.—Signed, Dr. BECQUET.

I certify that Mr. Mitchell is attacked by an instinctive monomania for suicide and homicide (atteinte de monomanie instinctive homicide et suicide), marked by his threats, and by a blind violence of which he was not master, towards his wife, and by an attempt at self-murder which took place yesterday, October 29th, by means of a pistol-shot which caused an acute wound in the chest. The situation of Mr. Mitchell inspires uneasiness; it is indispensable he should be treated in a special lunatic asylum (maison de santé spéciale).—Neuilly, 30th October, 1859.—Signed, Dr. PINEL.

To these certificates the undersigned adds, that the instinctive propensities towards homicide and suicide were with Mr. Mitchell the results of epileptic vertigoes (vertiges épileptiques), aggravated by passing maniac furies (furures maniaques passagères). The attacks which several witnessed prove that in an evident manner. In consequence, the mind was partially troubled and perturbed. Thus Mr. Mitchell had become timid (craintif), distrustful, suspicious. He imagined that the persons who surrounded him conspired against him in the dark, and that he was watched by invisible enemies, of whom in certain moments he heard the voices. With the exception of these delirious apprehensions (conceptions délirantes), he was reasonable, and able up to the last day to occupy himself with the works which were entrusted to him in the Bois de Boulogne. Monsr. le Docteur Ferrus, Inspector-General of the Lunatic Asylums, and Monsr. le Docteur Follin, Surgeon of the Hospitals, have attested (constatés) with us the state of Mr. Mitchell.—Neuilly, 3rd of November, 1859.—Signed, Dr. SEMELAIGNE.

After the inquest made by the Commissaire de Police of Neuilly, the permission for burial, signed by the Procureur Impérial, was sent yesterday at four in the afternoon to this establishment.

Vu par nous Maire de Neuilly, Seine, pour légalisation de la signature de Monsieur le Docteur Semelaigne, apposée ci-dessus.—Neuilly, 3rd November, 1859.—Signed, YLANE.

Next comes a letter from the Curé of Neuilly to the Hon. Mrs. GRANTLEY BERKELEY, who is the godmother of Mrs. MITCHELL, describing the circumstances which attended Mr. MITCHELL's death, and bearing full and honourable testimony to the conduct of the wife on such a trying occasion.

Neuilly-sur-Seine, November, 1859.

Diocèse de Paris, Eglise Paroissiale de Saint Jean Baptiste.

MADAME.—I cannot let your excellent godchild leave without giving her a line for her dear godmother. I will not undertake describing to you the scene of horror which has passed, nor the outrage from which your much-loved child escaped miraculously, and of which, in a great measure, I was an eye-witness. I leave to her to enter into all those details; but what I must reveal to you, and what she will doubtless not tell you from a sense of modesty which I cannot cease admiring, and above all praise, is that calm, that tranquillity of mind (l'âme), in the midst of the raging of the tempest, that superhuman perseverance in the faithful accomplishment of her duty; it is those minute and assiduous cares, lavished on the suicide and assassin, whose wound she herself bathed and dressed, whom she nursed all alone whilst her unhappy servants sought some repose, and from whom she only consented to be separated, when I at last succeeded in making her comprehend that conscientiously, and for her responsibility towards God and man, she must permit the dying man (morbond) to be removed to the lunatic asylum, whither she actually followed him to wait on him with her own hand, and to soften as much as lay in her power the last moments of a madman who acknowledged no other regret than that of having failed in his attempt to have buried (ensevelir) his wife in the same grave with himself!! Thus, by this heroic conduct, of which we have no example, Mrs. Mitchell has acquired the universal esteem of all those who witnessed it, and especially that of her unworthy curé, who feels in this moment the most lively and sincere regrets to lose in your godchild one of his best and most devout parishioners.—I have the honour to be, Madame, your most humble and obedient servant. Signed, P. Roy, Curé Doyen de Neuilly.—To the Hon. Mrs. Berkeley, Hampshire.

As it is to be feared that the abominable calumnies insinuated against Mrs. MITCHELL were the result not of idle gossip, but of a shameful conspiracy organised by interested persons, the following letter from Dr. PINEL conclusively proves that those friends of Mr.

MITCHELL who took the trouble to inquire into the facts of the case were fully informed upon them.

LETTER FROM DR. PINEL TO MRS. MITCHELL.

Château de St. James, Avenue de Madrid à Neuilly,

près Paris, le 24 Décembre 1859.

Maison de Santé de Dr. C. Pinel, Chevalier de la Légion d'Honneur, &c.

Medecin adjoint: le Docteur Semelaigne.

MADAME.—I learn with indignation that persons have permitted themselves to insinuate odious calumnies about you with regard to the death of your husband, Mr. Mitchell. I should be sorry if they could be attributed to those who came here to obtain information from me, for, having related to them the facts precisely as they took place, I cannot understand how they can incriminate your conduct.

I informed the three persons who presented themselves here what took place at your house, which was attested by the evidence of Drs. Semelaigne, Beequet, and Follin, by that of M. le Curé de Neuilly and of your servants, and also by the inquiry made by the Commissaire de Police, and by him transmitted to the Procureur Impérial. I told them that about three o'clock on the following day Mr. Mitchell had been brought to my house, in accordance with the opinion of the three medical men above named, on account of his renewed attempt at suicide and of the difficulty of attending and watching him at his own house. I added, that shortly after his arrival he was visited by Dr. Ferrus, the Inspector-General of *Asiles d'aliénés*, who entirely agreed in the opinion of his brethren as to the nature of the malady and the necessity for his removal to a special establishment. I related how that, a few moments after his arrival, you came to see him; that he received you affectionately; that you paid him a second visit in the evening; that the following day you saw him again; and that in the afternoon of that day you remained with him to the moment of his death.

In a word, Madame, your responsibility in the matter has been entirely shielded by the certificates of the three physicians named, and by the entire approval of the opinion given by Dr. Ferrus and by myself.

Is there any need to refute the absurd assertion which would lead to a belief that my house is a hospital?

Trample, then, under your feet, Madame, these stupid calumnies, and derive from your own conscience, and from the truth of the facts, the religious calm of a candid soul and the feeling of an accomplished duty. Receive, Madame, the assurances of my most distinguished consideration.

PINEL.

M. WILLIAM HOWITT having favoured us with the following statement respecting the "haunted" house at Cheshunt, we willingly give it insertion. As for our own share in the statements which Mr. Howitt opposes, it should be observed that this is the first time that Mr. Howitt's name has been connected with the matter in these columns. Our information that "no such house could be found" was derived from a good and reliable source, and the meaning of that statement was not that there is no house at Cheshunt which is known to have been inhabited by the CHAPMANS, but that no house could be found respecting which there was any good evidence that it was haunted. Mr. Howitt's statement is, however, too long to allow of much comment this week, and perhaps it may be the means of eliciting some further information:

TO THE EDITOR OF THE CRITIC.

SIR.—I am quite sure that you would not go on, week after week, propagating the grossest untruths, if you knew them to be so; yet in your journal of December 17 you say Mr. Dickens and some friends of his took it into their heads to go down to a reputed haunted house at Cheshunt, "and they found no house, no ghost, &c. . . . So that, unless we are to believe that the ghosts have removed the house bodily, and have bewitched the inhabitants at Cheshunt, so as to destroy all their recollections of it, we must presume that such a house never had existence."

Again in your number for December 24 you repeat the same thing. "Here is a tale about a house, locality named, witnesses named, ghosts described, and lo! when the matter comes to be closely examined, not only do the ghosts disappear, but the house with them, and no one can be found near the indicated spot who knows anything about it."

Your statement resolves itself into two assertions—that there was no house to be found, and that nobody had ever heard of a haunted house at Cheshunt.

What are the facts? Mr. Dickens wrote to me some time ago to request that I would point out to him some house said to be haunted. I named to him two—that at Cheshunt, formerly inhabited by the CHAPMANS, and one at Wellington, near Newcastle. The former, I told him, I had never seen; the latter I had, and that Mr. Procter, the proprietor, was still living, a member of the Society of Friends, highly esteemed in his neighbourhood for his clear, sober sense and high moral character. That Mr. Procter had always shown every disposition to gratify inquirers into the extraordinary phenomena which had taken place for years in the house whilst he inhabited it. That I had seen and conversed with various people, all of superior intelligence, who had visited him and been witnesses of the most undoubted marvels. Mr. Dickens, however, chose to visit Cheshunt, as the nearest. Neither he nor I knew the condition in which it now was, nor (as the proprietor was said, years ago, to threaten to pull it down) whether it positively still remained. Mr. Dickens, therefore, had no right to be disappointed if he found the conditions formerly predicated now changed, and had only to turn his steps elsewhere, if disposed to still go ghost-hunting.

Now hear what he says as to the house in a note to me, dated December 17: "The house in which the CHAPMANS lived has been greatly enlarged, and commands a high rent, and is no more disturbed than this house of mine."

So then, there was the house, the same house to which I directed him, and, so far from having been whisked away by the ghosts, "greatly enlarged."

Very well, that point is clear: contrary to your repeated statement, the house was there. The next point is, that they could find no persons near the indicated spot who had heard of this house being haunted. If that had been strictly true, this *not hearing* could not set aside the positive evidence of the CHAPMANS themselves and their celebrated relatives. Their negative evidence could not annihilate this positive evidence. You say, "witnesses were named," and even the name of a definite person, the sister of a well-known actress. So far, quite correct. The witnesses are the CHAPMANS themselves and their celebrated relatives—Mr. and Mrs. KEAN. The account given at p. 332 of Mrs. Crowe's "Night Side of Nature" was written down from their own mouths by a gentleman equally eminent as a publisher and author. I have his copy of Mrs. Crowe's book now before me, with the whole of the names of place and parties written by him in the margin.

That same account, only fuller and with all the names, was detailed to me by the same near relatives of the CHAPMANS long after, and has by them been told to many others.

Here, then, to the positive evidence that the house is still standing, you have the equally positive evidence of the Chapmans who lived and suffered in the house. It's not being haunted now is a mere accident, which, if Mr. Dickens and his friends had ever acquainted themselves with the laws of pneumatology, would have been perfectly intelligible to them. Surely a ghost is not bound to remain in any particular spot for ever: surely he may be allowed to leave his accustomed haunt, just as much as Mr. Dickens and his friends were at liberty to leave their homes to go ghost-hunting. I have given Mr. Dickens a perfectly parallel case, where a house known by me and numbers of other persons from actual observation for years, being partly pulled down and rebuilt, was wholly freed from the visitation; and neither "the contagious fear of servants," or any machinery of rats, cats, old hats, rusty weathercocks, or Ikeys, could to this day ever again raise a ghost there—the ghost having in fact departed.

But you say they could find no person who ever heard of this house being haunted. It would be wonderful, when a set of jovial and quizzical authors and artists go down into the country, ready with a ludicrous array of rats, cats, old hats, rusty weathercocks, and Ikeys, to laugh at the ghosts they professed to seek, that they might figure in a funny Christmas number, if they did find any sober old gentleman willing to incur their ridicule by confessing to the weakness of ghost faith. We know, some of us, those in London tolerably high in art and literature who, whilst they affect to laugh at the superstition of belief in ghosts, really, like some other gentlemen to whom I should be sorry to compare them, "believe and tremble." What wonder then if the ghost-hunters in question found nothing? But did they learn nothing? Mr. Dickens says in his note to me, that "the well-informed" accounted for the reports about Mr. Chapman's house "by rats, and a certain man, Frank by name, who was addicted to poaching for rabbits at untimely hours!" Our ghost-hunters prove too much.

It certainly did not need a journey to Cheshunt by a knot of jolly fellows, though I hear it was a merry day, to learn the rumour of this haunting from people who know that neighbourhood. Without crossing my threshold I hear it. Soon after receiving Mr. Dickens's note, announcing that the ghost was out when he called, a military officer born in that vicinity, and who had lived in and about Cheshunt for years, a gentleman of first-rate education and endowments, came in. I asked him, "Did you ever hear of a haunted house at Cheshunt?"

"He replied, "Yes, often, and for many years." I showed him the statements in the CRITIC, where it says they could not even find the house. He said, "Where did these gentlemen go to?" I think I know every person of consequence there, and I tell you the report is common enough."

Thus every one of your statements receives positive contradiction. Mr. Dickens and his friends did find the house—did hear that the reports were accounted for by rats and a man Frank. The parties who lived at the time specified have put their solemn and substantive statement on record, and a person well acquainted with the locality testifies to the report of this case of house-haunting. I have already still further proofs offered.

Allow me on my own account to say that, my name having been lately much connected with ghosts without my own seeking, but merely to oblige ghost-hunters, I have no particular taste for these particular forms of spirit-life, but am just as willing to hear evidence on their behalf, as I should on behalf of Brown, Jones, and Robinson if their entity and identity were denied.

And now, Sir, allow me a word or two of more seriousness. The theory of apparitions maintained in all ages, and by greater minds than any we can boast among us at present, is but the lowest fringe in the sublime mantle of mystery which wraps the universe; but it is still a real fringe. As for spiritualism, I would recommend those who desire to know what it really is, not to form their judgment by the idiotic animal which Mr. Dickens introduces into his Christmas Number, and which sort of creature he professes the highest respect for, but to go and listen to Mr. Davies, the celebrated American medium, at the Music Hall in Store-street, where he will preach for the next ten or dozen Sundays, at 11 a.m. and 6½ p.m.; and if they do not return with very different ideas of spiritualism, I shall be much surprised.

Mr. Dickens, in his Christmas number, concludes with the pious desire that we may all "have faith in that great Christmas Book, the New Testament, and in one another." Amen! a very fine sentiment; but how does he carry it out? By devoting the whole of that number to destroy our faith in one another, and to ridicule Christianity. I say to ridicule Christianity; for, whether Mr. Dickens and our literary caterers for mere amusement know it or not, spiritualism is but a reassertion of the primal powers and privileges of the Christian faith. It is but the assertion of our charter as immortal beings to enter daily into communion with God and His Christ, and with those spirits which every Church, however formal, professes to believe are "ministering spirits to all those who shall be heirs of salvation."

That was the faith of George Fox; that has always been my faith: it is nothing new with me, but has, I thank God, been most consolingly confirmed by the striking phenomena and beautiful revelations of spiritualism. But I value more one simple and affecting communication of a departed brother,

yearning to atone for past injustice and unkindness, than I do all the sermons that were ever preached and the literature that was ever penned. And if we have minds amongst us yet muscular enough to grasp the faith of Luther, of Milton, of Pascal, and of Fénelon—minds which are not completely emasculated by the frivolities of a literature of mere amusement, or rendered deaf by the mere squibs and crackers of the poor pantomime of our superficial life—they may yet feel a sense of that tender spot left often in the most callous and secularised heart, when they think of all the souls who have gone into eternity, who would give years, aye, cycles of their existence, to carry back to those on earth words of reconciliation, confessions of forgiveness, or assurances of pardon; to wipe from the sacred ground of life the pollution they have left there to fester and become pestilence; to rekindle faith in the souls of beloved ones which they have darkened with words of materialistic death. Such minds may then conceive, perhaps, why the poor despised table has become in thousands of domestic circles a genuine family altar, through which still flow the oracles of God and "the community of saints" so continually prayed for in our churches. Why, thousands and tens of thousands, by means of this reassured and confirmed faith, care nothing for the sneers and mockers around, because they have heavenly light in their dwellings, and the peace of eternity in their souls. Take my word for it, that this despised power will yet dash to atoms the mere figure of traditional faith, all its form of brass and its feet of clay, and will roll over the mere shell of a defunct formalism, crushing it into the dust. Let us see whether we have yet masculine minds among us capable of receiving its great truths, or the mere weeds of the literary stubble-field, which will be burnt up in it as the weeds of a tropical plain by the sun—whether we are yet capable of the heroic daring of a Paul and the childlike but deep-souled faith of a Newton, or merely of grimacing on a rubbish-heap of rats, cats, old hats, rusty weathercocks, and vulgar Ikeys.—I am, Sir, yours, &c.

West Hill Lodge, Highgate, Dec. 26 1859.

WILLIAM HOWITT.

A GREAT DEAL OF ATTENTION has been aroused in the scientific world by the publication by the College of Surgeons of an exceedingly interesting MS. by HUNTER, on the subject of Geology. In the preface which the Council of the College has prefixed to the work of the great philosopher a statement is made which amounts to a kind of charge against Professor OWEN, which will have to be answered. The statement is couched in the following terms:

This manuscript, on which Mr. Hunter had bestowed so much thought and labour to within a short time of his death, revising and correcting it from time to time, was not prefixed, as he had intended, to the Catalogue of his Collection of Fossils, and is neither mentioned nor alluded to in either of the three volumes of the "Descriptive Catalogue of the Fossil Organic Remains" in the College Museum, published respectively in 1845, 1854, and 1856. It is greatly to be regretted that it was not brought under the notice either of the Museum Committee or of the Council of the College. The attention of the Council was, however, unexpectedly drawn to it in 1856, when it was read from the chair by the then Hunterian Professor.

If we understand this aright, it is tantamount to a charge that Professor OWEN, having had this highly-important MS. confided to him some time previous to 1845, neither used it nor mentioned it in the catalogue prepared by him as Curator of the College, and when it ought to have appeared, but that he kept it back until he found it convenient to use it for one of his own Hunterian Lectures in 1856. We trust that Professor OWEN will find a satisfactory reply to this charge, which is really one of much gravity.

WE BELIEVE it is not yet decided who is to succeed Sir James Stephen as Professor of History in the University of Cambridge. Three gentlemen are specially named out of the many candidates for that honourable post—Mr. Merivale, late Fellow of St. John's College, the author of "The Roman Republic" and other historical works; Mr. Spedding, of Trinity College, one of the joint editors of the new edition of Lord Bacon's works which is being published by Messrs. Longman and Co.; Mr. Annesley Woodham, late Fellow of Jesus College, editor of Tertullian's "Apology," and well known as a writer in the *Edinburgh Review*, &c. It is generally considered, we believe, at Cambridge, that Mr. Woodham's chance of success is the best. It is also stated in the University that Mr. Arthur Helps, of Trinity College, is a candidate for the professorship.

ENGLISH LITERATURE.

SWEDENBORG.

The Practical Nature of the Theological Writings of Emanuel Swedenborg. By the Rev. AUGUSTUS CLISSOLD. London: Longmans.

FORMERLY a clergyman of the Church of England, Mr. Clissold has for many years been the strenuous and consistent champion of Swedenborgian opinions. He is a learned theologian, an able reasoner; but his style has a heaviness which reminds us too much of Swedenborg's own dreary pages. The present volume is in the form of a letter to Archbishop Whately, who has at various times and in various ways attacked the doctrines of the New Church. Perhaps no author of note has made so many hasty and ignorant assertions as the Archbishop of Dublin: the explanation whereof may be partly found in a pedantic arrogance conspicuous in all his productions; but it must likewise be sought in the fact that this prelate, clever and acute, not richly gifted, writes much more than he reads. His works, acknowledged and anonymous, are innumerable. They are often marked by lucidity of statement, by ingenuity of illustration; but

how striking, how painful, is the poverty of idea! The Archbishop's mind—never opulent and powerful, though exceedingly nimble and keen: never, perhaps, intentionally sophistical, though as skilful in the use as in the detection of fallacies—could only have escaped from its native barrenness by the sacred solitude of studious years. But alas! the unfruitful soil has been so incessantly ploughed and reaped, that we cannot marvel at the scanty crops. It is especially when treating of religious subjects that the Archbishop manifests the worst of his defects. Here, besides the usual penury of thought, there is a deplorable misconception of things divine. For our prolific and yet unprolific prelate religion is wholly a matter to be logically demonstrated. It is a scheme, a syllogism, not a sublime, invincible, unutterable life. The Archbishop rationalises and refines away celestial love into a frigid proposition, and the Holy Spirit mysteriously transfiguring the souls of men hardens into a formula. We hunger for the manna of the Eternal World, and receive crumbs of discomfort from the mouldy nooks of dialectical wallet. Archbishop Whately is a kind of believing Swedenborg's

duces: when therefore addressed to unbelieving Sadducees, his sharp sentences carry slender weight.

The theological school of which he is the leader has had a most disastrous influence. Daring denial, honest doubt, cannot harm religion. The foes of religion are never without the temple: they are always within, and the worst are such as would bring religion into the glare of common day. What is that light which lighteneth every man who cometh into the world? Merely a light which shows how much in the universe must for ever be concealed. If a man says that he has faith in something because it is incredible, he is not to be laughed at for absurdity—he is not speaking absurdly. But if he attempts intellectually to prove to others what he has not himself received through any intellectual instruments, then he is absurd. Is it not, however, infinitely more absurd both to receive and attempt to communicate professed incredibilities through intellectual instruments? Of this gross absurdity we accuse Archbishop Whately and his followers. Pyrrhonism is not a purely mental process. Essentially Pyrrhonism is the introduction of a predominantly mental element into the moral and emotional, under the guise of confirming both. It signifies not a jot with what design, real or pretended, this is done. The effect must simply and invariably be to weaken or to kill that for the heart which before was strong, while converting it into an intellectual impossibility. In religion, intellect must always yield, but not to a long array of intellectual arguments; in religion it must always yield, because properly it has nothing to do with religion at all. If what is so loosely, and often with such flagrant injustice, called infidelity abounds, whose the fault, nay, whose the crime? Religion being offered by God to every one as a life, the weak, the wayward, or the wicked, who refuse to partake of it as a life, may or may not be incurring a great guilt; they are in any case suffering a great loss. Offer it to men as a dogma, before the acceptance of which ten thousand other dogmas must by the anguished brain be wrestled with, and they turn away, not in disgust, but in absolute weariness and despair. To brand as infidels those who thus turn away is to add most malignant calumny to your own most unpardonable stupidity. Many at this day are denounced as infidels who are yearning with their inmost soul for the religious life, but who shudder at the jangle, the chaos, and the gloom of endless controversies. And front to front with him who is really infidel, with him who glories in the name, how feeble must be your hands and your weapons if you allow the battle to be fought in the field of the mere understanding! Religion is a mystical ecstasy whose true speech is symbol, whose true robe is grandest ritual, whose deeds are boundless and beneficent charities, whose children are the saintly souls of every clime and time, whatever their creed, whose soldiers, veiled by no purple cloud of slaughter, are the noble martyrs for every noble cause. This is the religion of the heart—the religion of the people. And better that it should often rush into superstitious excesses, than that it should be exiled by the fanaticism of audacious knowledge from the homes of the humble which are its choicest shrines.

Of course Archbishop Whately, having the very leanest view of religion, can have nothing fertile or exalted to communicate to us respecting religious revelation. Here all is stereotyped and stunted. Like Lord John Russell in politics, the Archbishop is an ardent advocate of finality in religion. In his eyes revelation is so final, so remote from us, and is silent on such a multitude of subjects, that we wonder he should bestow upon it a name so undeserved. According to him, revelation would be that which reveals nothing. A rationalised religion and a minimised revelation are what he drops with grudging fingers into bosoms panting for God. Fierce is his ire—or, rather, bitter is his spite—against all who reject his snug little crotchet of finality. The holy ones of every age have believed that revelation is intense and incessant, whether it have or have not miraculous accompaniments. Emanuel Swedenborg not only held this faith, but claimed to be the founder of a new religious system. The validity of his claims it is not for us at present to discuss. His sincerity cannot be questioned. We agree with Mr. Clissold that every argument which is brought against Swedenborg can be brought against all who have been recognised as specially-appointed messengers of the Omnipotent. In an evil hour for his reputation as a theologian, the Archbishop of Dublin wrote that Swedenborg's doctrines, while on fundamental points essentially agreeing with those of the Church, contained where differing from them nothing of practical value. The practical value of Swedenborg's doctrines Mr. Clissold, in answer to the Archbishop, with prodigious, with triumphant ability examines. With uniform courtesy, with chivalrous fairness, but with telling effect, he exposes the Archbishop's ignorance and inconsistencies. It is tolerably plain, as Mr. Clissold hints, that Archbishop Whately has never read a word of Swedenborg's books. Enough for him that Swedenborg was reported to be a visionary, who by his eccentric career and utterances warred with the finality fiction. Signal and crushing is the Archbishop's defeat: for it results from Mr. Clissold's potent proofs that Archbishop Whately is almost as unacquainted with the Bible as with Swedenborg. It would not be difficult, however, to turn all the arguments which he accumulates on the head of Archbishop Whately against Mr. Clissold himself. Have revelations, normal and abnormal, stopped with Swedenborg? Why bow to Swedenborg, and not to Edward Irving? The Swedenborgians condemn finality, yet chain themselves to it in a

slavish and childish spirit. The Irvingites are guilty of no such blunder. They maintain the channel for a perpetual stream of revelation.

Swedenborgianism has a colossal comprehensiveness, and a most logical completeness; but it is not very deep, and it is neither poetically beautiful, religiously rich, morally energetic, nor intellectually suggestive. It is a misty moonshine floating over a vast and spectral desert, where are dimly seen the half-buried wrecks of myriad theologies. Our chief quarrel with Swedenborgianism—we might almost say our only one—is from its ghastliness. It wants that human interest which is indispensable to the empire of a divine truth. In the supersensuous spheres into which Swedenborg conducts us we encounter beings a good deal less alive than men; we therefore prefer men. Everything in Swedenborgianism encourages excellence, but excellence of the timid, tepid sort. Swedenborgians strike us by their inoffensiveness, by their passionless mediocrity. No room for genius, no stuff for the heroic, no altar where the worshipper can pour forth burning adoration. The worthy Swedenborgians always look as if they were training themselves into the tenuity of the respectable ghosts they expect in a future state to be. We have eaten dinner at the table of a hospitable Swedenborgian; we thus learned that the Swedenborgians live on beef and beer like their neighbours: otherwise we should have doubted the fact. Swedenborgianism is a species of mechanical typology. This, as compared with the prosaic, wooden literalness of many current creeds, is unquestionably an immense improvement. But judged by itself it is a caricature of symbolical teaching. In Swedenborg the logical and the analogical are equally powerful: the opulent phantasy, however, the profound intuition, the flaming rapture, the unquenchable desire, out of which alone a stupendous symbolism can spring, are not his. He was prodigally dowered with that religious ingenuity, between which and the religious genius the chasm is so wide. It might be supposed, at first sight, that he had done great service in opposition to materialism. But a second glance shows us that materialism can be combated in only one of three ways—either by a grand philosophical idealism, or by mystical contemplation, or by the bold brow of unselfish and uncontaminated valour. To fight with materialism, you have not to contrast the spiritual with it—you have to forget materialism altogether. If you call one figment materialism and another spiritualism, and say that a gulf infinite as the universe divides them, men either do not understand you, or rush by a tragic rebound to the maddest, the most monstrous of materialistic excesses. Nourish the thought of a country with Plotinus, with Fichte, with foremost idealistic philosophers—nourish its heart, its prayerful aspirations, with the "Imitation of Christ," with every mystical book in which the man of earth is exalted, is hallowed, into the child of Heaven—give the mighty example, give the eloquent praise, of martyrdom for human salvation—thou art helping true spiritualism to prevail.

Furthermore, in order that spiritualism may reign, the symbolical must be intertwined with the people's customary feelings and daily doings. And herein it is that Protestant lands are so sadly lacking, so deplorably barren. The Russian peasant refrains from killing the dove, because he believes that the dove not merely symbolises, but often incarnates, the Holy Ghost. Behold thus a sweet, poetic, innocent image of the spiritually beautiful, hovering for ever before him. And could any dogma despotic divorce the spiritual and the material have ever taught him so much? Let us snatch from Russia another illustration. In mid-winter celebrating the day of Christ's baptism, the priests of every town and of every village in solemn procession, accompanied by the whole population, march to the nearest river to consecrate the water. Under a chapel erected with fir branches on the ice is the blessing spoken, and a colossal cross cut in the frigid mass, the water gushing from which the people eagerly draw, and keep the whole year, regarding it as holy. Now what lessons in sanctifying spiritualism are here! With what a wealth of invisible life has a common element now been transfused! How, bursting forth under the fir branches, it seems to typify the flight of the soul from the imprisonment of sense to delights above, which can never fade or fail! How the fresh stream hurrying through the cross speaks of the miraculous fullness of virtue created by the miraculous impress of another cross in the breast! How the roar of the river, heard for a few hours, proclaims that God is working in the depths, though the surface may be fettered, immovable, and cold! What can Swedenborgianism achieve, compared to customs and ceremonies like these? It is strange how completely in that lethargic, fantastic, sterile spiritualism, of which Mr. Clissold is the earnest and puissant champion, human beings are forgotten. There are millions of men in England, who know not even in the lowest form of superstition what of divine, clothing the universe, also environs their destiny. Accomplished theologians give us learned books, as if it were altogether an affair between theologian and theologian. We hear what Daniel prophesied and what the Apocalypse threatened. We hear of New Jerusalems and Millenarian triumphs and transfigurations. We hear of the Devil being bound for a thousand years; but meanwhile he is allowed to do exactly what he likes. Can this sort of thing go on much longer? The books of the Bible have gained their vast sway by striking right down into the roots of human want and human emotion. But the farther from the actual the commentators on those books depart, the more they pretend to be honouring the books, the better interpreting what they mean. O foolish guides! O dreamers of insane dreams! Is not the chief peril, the

chief plague of the community the flagrant neglect of the great moral duties? Leave for a season, O ye theologians, your noisy babblement about crudities and chimeras. Ere discoursing so fluently about the Second Coming of Christ, try to make his First Coming, in the sublimest sense, a redeeming fact for your brethren. *ATRICUS.*

COBBOLD'S CHINESE.

Pictures of the Chinese, drawn by themselves. Described by the Rev. R. H. COBBOLD, M.A., Rector of Broseley, Salop, late Archdeacon of Ningpo. London: John Murray. pp. 219.

IN THE COURSE of his China entertainment, pleasant Mr. Albert Smith once felt compelled to make the melancholy confession that, so far as he was concerned, the public declined to be instructed. In spite of all his efforts to blend the *utile* with the *duoce*, to give his auditors some information that they could carry away with them respecting the country of Confucius, they positively refused the halfpennysorth of bread, and insisted on the old intolerable deal of sack, in the shape of jokes and songs, fun and witticism, mild satire and gentle sarcasm on the Englishman and Englishwoman abroad. *Punch* would be laughed at, not with, were he to imitate Mr. Addison's Sunday "Spectators;" Merry Andrew in the ring would be hissed if he were to attempt ethics which are popular in the pages of Mr. Martin Farquhar Tupper; and so Mr. Albert Smith, recognised as what the late Reverend Sydney Smith called a joker of jokes, was voted a bore, according to his own avowal, when he attempted to diffuse useful knowledge. There is no fear of such a fate attending Mr. Cobbold. A little sermonising would be pardoned, nay, would be accepted, when coming from the Rector of Broseley and ex-Archdeacon of Ningpo. Were the present volume a heavy one, instead of being, as it is, very pleasant, very graphic, very amusing, and yet very unaffected, it would be welcome. A rector and an ex-archdeacon is not expected to split the ears of the groundlings. It was scarcely, however, to be anticipated that in writing on China he would produce a volume which, while containing not a line or a syllable unworthy of his position and his character, is really a hundred times more amusing, as well as a thousand times more instructive, than the forced, the tedious, the ever-crackling wit of the metropolitan literary "gent," with his capers and somersaults of the pen, his perpetual grin and far-fetched facetiousness, and of whom and which we are happy to see, from innumerable symptoms, even the indiscerning public is growing thoroughly wearied. "Smartness," for many years, was at a very high premium, to use the language of the Stock Exchange: it is now, we are thankful to say, at a very considerable discount, and is fast landing both its producers and its consumers in the proper haven of humbug, the Insolvent and the Bankruptcy Courts.

Mr. Cobbold modestly professes that his own letterpress is a mere accompaniment and appendix to a number of pen-and-ink sketches of Chinese life and manners, chiefly in the humbler ranks of life, and contributed by a native artist. In reality, however, it is not so. The imminently quaint engravings form, indeed, an essential part of this admirably-got-up and in all respects well-appointed volume, excellently suited for a Christmas book, to lie about on drawing-room tables, and to throw considerable light on the popular life of the great empire with which we are virtually at war, and which must perish in chaotic disorganisation, or admit the civilisation of Western and Christian Europe. But Mr. Cobbold's own writing, though unassuming, is not merely always readable and instructive, but often novel and original in statement, thought, and suggestion. Let us begin our extracts, however, with something in a lightish strain. After all that we have heard of opium-eating and opium-smoking in China, it is satisfactory to know that the Chinese are not drunkards.

China is emphatically a sober country: though her wine is cheap, sound and good, though there is no tax upon it, and no restriction whatever in its sale or manufacture, though nearly all persons, both men and women of all classes, freely use it, but few comparatively drink to excess. A drunkard reeling through the streets—which is a very common disfigurement of life in our cities—is a rare sight, even in her great seaport towns. During a residence of many years at one of these seaports, I can only call to mind a very few instances of intoxication. This wine or spirit—for the word (*tsiew*) means any fermented liquor—is of two kinds, one made by the simple process of fermentation, called the *lau tsiew*, or old wine, the other a spirit distilled from this called *seau-tsiew*, or by our soldiers and sailors at Canton *samshoo*. The former is drunk at every meal. The distinction which obtains among ourselves, of breakfast, dinner, and tea, is not found in China, nor is it the habit of her people to sip tea, coffee, or chocolate with their meals. The only beverage taken with the meal is this *no-me* wine; tea is used before or after, but is never brought on the table at meal-time. The wine is served up hot, in metal pots like a small cocoa-pot, is poured into chinaware cups, and a constant supply of the heated wine comes in, as it is needed, from the culinary regions. The guests sit at square tables, whose proper complement is four persons, though at crowded entertainments six, and even eight, can find room. The master, at his own table, pours out the first cup of wine for his guests, and when all are filled, each raises his own cup, inclines his head forward, and bows to the others, and sometimes touches his cup with the host's in old-fashioned English style. At the other tables there is usually a strife who shall perform this office. The youngest almost always prevails; and the duty, by common consent, devolves upon him. There is no religious ceremony observed—no libation to the gods—as in the feasts of the ancient Romans.

Water, however, pure and simple, is abhorrent to the Chinaman. To the baths and wash-houses movements he would be as indifferent as to the drinking-fountains one which has succeeded it.

Foreigners very frequently suffer great inconveniences from the badness of the water in the wells, and the scanty supply of that in the water-jars. When

rain-water fails, they are compelled either to depend upon these hard-working coolies, and to drink the water—such as it is—drawn from this lake; or they are driven to the expedient of sending a water-boat some twenty miles up the country, to bring down from the mountain streams a sufficient quantity to replenish their exhausted tanks. A curious sight these boats present. Laden to the very water's edge with their precious cargo, they seem in imminent danger of foundering: the wave of the smallest tug-boat on our rivers would swamp them in an instant. This inconvenience does not press so heavily upon the Chinaman as upon the foreigner. A comparatively small amount of water satisfies him. He never scrubs his floors; for his ablutions, he is content with just as much scalding water as will cover the bottom of a flat brass basin. In this he lays a coarse cotton napkin, with which he sponges his face and hands. In respectable families, this process is repeated after the principal meal of the day. Even in the public baths, the shallow stone-cistern for washing has only two or three inches depth of water, and this is shared in common by five or ten persons. The stench, as may be supposed, is insufferably bad. No Chinaman thinks of washing the whole body more than once a year. On this occasion the dogs also, by immemorial custom, share in the privilege. There is also another reason why the Chinaman does not feel the absence of those deep and cold wells which are so much prized by us, and which we so much miss in his land; he not only abhors the touch, but also the taste, of cold water. He never takes a draught of man's original beverage. Tea of some kind, i.e. boiled water, generally with some herb infused, is his drink. I have frequently found on my journeys, that a look of incredulity, an expression of surprise, and a close scrutiny of the glass, always followed the act of my drinking off a tumbler of cold water. Only the evidence of their senses convinced the bystanders that I was not drinking alcohol. The hard-working coolie will always find this tea which he loves at the resting-places, built at intervals of a few miles on most of the main roads. They are the work of wealthy individuals, who have left the funds for the perpetual support of such an institution. These persons deserve the thanks of their countrymen, and the praise of all who desire to promote the welfare of the poor man. Would that our people were thus supplied with an innocuous draught, and so saved the necessity of spending their hard-earned money by deep potations of medicated beer, merely for the sake of quenching thirst, at the alehouse.

Who knows? Perhaps one of these days we shall have a cup-of-tea-and-coffee movement. Certainly nothing can be more execrable than the cups of both offered, and at no diminutive price, to the humble classes of London, in the so-called coffee-houses which they frequent.

The beggar in China is an established institution. Mr. Babbage may be thankful that his lot is not cast in the Celestial Empire, where, seemingly, there is no Police Act to which the "worthy magistrate" can refer, and so at once fine or imprison the noise-creating wanderer.

The beggars represented in our sketch are of the associated band of mendicants, whose character for profligacy is but too notorious. They are, by common report, slaves to every vice, especially to that of opium-smoking; and so necessary does this drug in some form become that, if times go hard with them, they are compelled to satisfy their cravings by smoking out the dregs of the exhausted opium pipes, scraped together in the public divans. Their mode of extorting money is bold and systematic. A certain rate is arbitrarily imposed on the principal shops of a street: the rate being levied and paid, there is an exemption from further importunity, guaranteed by the exhibition of a red ticket, which is a sign to the fraternity that the "black mail" has been levied and paid. Where this red ticket has not been given, and the terms of compact have not been submitted to, the shop is open to their assault. The sum which they by clamour impudently extort is small in amount—a single coin, in value about the thirtieth part of a penny, is a sufficient exemption from further molestation, at least for the day. Their weapons of importunity are fearfully effective. Peace and quietness fly from the presence of these men, armed with instruments which emit the most annoying and disagreeable sounds. No customer can make himself understood to the shopman while these rattles, accompanied by some wild cries, are going; and the rate which is not given in love is submissively tendered under this noisy menace.

Apropos of the Chinese scavenger, we have the following, not on a very odorous or savoury subject, but one of immense practical importance, and to the main Chinese features of which the letters of Mr. Wingrove Cooke have already attracted attention. The latter portion of the passage which we extract is interesting, as showing how even Chinese despotism can be tempered by a judicious strike:

It is said that "the Chinese mix their night-soil with one-third of its weight of fat marl, make it into cakes, and dry it by exposure to the sun. In this state it is free from any disagreeable smell, and forms a common article of commerce in the empire." This may be true in some parts of the country, but I have never seen it, nor heard of it, during my residence in China. As to the absence of smell, I doubt if this advantage would appear so great to a Chinaman as it would to one of ourselves; his olfactory organs are decidedly much less sensitive than our own. I also doubt whether the absence of smell would not imply absence of fertilising power and strength. So it has been proved in our large towns where the deodorising process has been employed; the fertilising property has evaporated, and its value as a manure has been so greatly deteriorated as to be hardly worth even the cost of cartage to the land. The names of night-men and night-soil, which we have given as euphemisms to this occupation and commodity, are inapplicable in China, for all its collecting and removal, as well as application, is carried on in open day. There are few things more offensive to the foreign inhabitant of a Chinese city, during the summer months especially, than the presence, in the very narrow and crowded streets, of men similar to our picture. We stumble upon them at every turn, and no little caution is needed to avoid the calamity of contact. Occasionally, also, through a slip of the foot, or the giving way of the carrying gear, the contents of the pails is upset and floods the footpath. Not very long since, the city of Hangchow, which numbers about a million of inhabitants, was put to very serious inconvenience by a rupture between these men, who form a separate class, and mandarin. It appears that one of them had inadvertently run against the great man's sedan-chair, who, in his annoyance, ordered him to be bastinadoed. All his fraternity took up his cause, and when the sentence of the magistrate was carried into effect, they, to a man, refused to do any more work till an apology was made. So determined were they, and so high did the feud run, that the city was brought to the point of suffocation, and the mandarin was obliged to yield the point, so far offering an apology as to acknowledge that he had been too hasty, and that the punishment of the offender was unjust. Hangchow, but for this reparation exacted by the offended majesty of the scavengers, might have been dug out from under a heap of human guano; but

concession restored it to its former condition of prosperity, and it still exists to tell the tale of the ruin which once impended it.

From these extracts our readers will have seen the general style and character of the book, which we can cordially recommend for its pleasant, lively, instructive letterpress, and for the great drollery and life of its illustrations.

BISSET'S STRENGTH OF NATIONS.

On the Strength of Nations. By ANDREW BISSET. London : Smith, Elder, and Co.

NEXT TO UNREADABLE SERMONS and obsolete commentaries on the Classics, the commonest annoyances of the loiterer at old book stalls are "Discourses" and "Reflections" on Standing Armies. The subject has been out of fashion, among full-grown writers, for more than a century; but it flourished at our school when we were boys, where we suppose it is still a favourite theme, in conjunction with such topics as the "Effects of Luxury on Nations," the "Decay of Great Empires," &c., for what are called "exercises in composition." Our readers, no doubt, also recollect something of the kind, and the exact age at which they put away such things. Times, however, have changed. A military spirit has seized upon the whole nation, and themes and arguments which had been a weariness to readers since the scribes of Pulteney and Walpole wore them to tatters, are, by the help of new print and paper and binding, made quite new and fresh again. We suppose that critics have no right to complain of such revivals. Members of rifle clubs will read Mr. Bisset's book, and will be interested no doubt, for Mr. Bisset is not one of those dry philosophers who pursue truth without regard to its practical application. His work is in strict harmony with the spirit of the hour; its conclusions are just those which the English people is now in the mood for receiving; and its old English distrust and defiance of Continental neighbours will, at this moment, certainly not detract from its popularity. Indeed, from the favour that it has already received, and the certainty that it must exercise some influence over public opinion, we feel that we have no duty left us to perform but to point out what appear to us to be one or two objections to its arguments.

Mr. Bisset regards with great favour the ancient system in these islands which charged the people themselves with the defence of the country. "If England wishes to preserve her place among the nations," her course, he thinks, is clear. She must revive her "old healthy institutions," with the necessary modifications. Target practice with the rifle must be carried on in every parish in England, with the same steady perseverance that the ancient practice of shooting at the butts with the long bow was cultivated for so many ages. Add to this some practice in the use of the bayonet, and we are safe. "With such an institution, permanent, not temporary," says Mr. Bisset, "what nation in the world would consider it a promising speculation to invade England?"

This is simply a proposition to substitute a militia for a standing army, and we are far from saying that a militia, whether as efficient or not, is not, on the whole, preferable to a standing army. It has some advantages—not unacknowledged by its strongest opponents, and which must strike every one who reflects upon the subject for a moment. A very small proportion of our wars have been really defensive wars, and therefore few of them have been strictly unavoidable. Now, for wars that are not defensive a militia is almost useless; for one of its inseparable conditions is that the citizens of which it is composed shall not be removed to fight out of the country. The next great recommendation of a militia force is the guarantee that it affords that the military power intrusted to our rulers for the people's good shall not be employed against the people, as we see is the case with the standing armies on the Continent. These are sound arguments; but we must not be blinded by them into the belief that there is nothing to be said on the other side. This question is an old one; and some of the wisest and best minds have weighed even these arguments, and have decided against the militia. Mr. Bisset calls a standing army the "dear defence of nations," and contends that Adam Smith is mistaken in asserting that it is more efficient than a militia force. But common sense is with the great political economist. Adam Smith's arguments do not rest, as Mr. Bisset seems to think, on the few examples which he quotes from ancient history. In questioning these, therefore, Mr. Bisset leaves the arguments referred to comparatively untouched. With Adam Smith they were simple deductions from his great principle of the division of labour, and, as such, a child may be made to perceive their truth. It is no more economical for gentlemen to do their own fighting than to do their own police duty, which is but another mode of protecting life and property. While a good soldier may be hired for a shilling a day, the employment, say of a barrister or merchant, whose time is worth ten guineas a day, cannot be defended, at least on economical grounds. The waste is none the less because the service is personal and direct, and not paid for by a tax. Even volunteers, it must be remembered, make a sacrifice for the sake of their country. Their service is only "voluntary" in the sense in which the labour of passengers at the pumps aboard a ship is voluntary. Pumping is not the less laborious because drowning is a greater evil. Equally clear is it, on the same principle of division of labour—or the more homely maxim of "practice makes perfect"—that the man who attends to military

duties only, and not to military duties and something else, must be the better soldier. To this, then, we must make up our minds. A militia is more costly than a regular army, and is also, though we are inclined to think that the difference might be rendered very small, in some degree less efficient.

Mr. Bisset's argument, by which he attempts to show that a standing army is the "cheap defence," has really no reference to Adam Smith's question. Mr. Bisset remarks that "many persons have probably heard of Burke's celebrated expression, 'the cheap defence of nations,' who do not very clearly understand its meaning;" but we have strong doubts whether Mr. Bisset himself must not be classed with those persons. Burke clearly did not mean what Mr. Bisset means. Any one who will read the passage in the "Reflections on the Revolution in France" in which these words occur, will see clearly that they refer to nothing but that chivalrous spirit in the nation which the great orator estimates as equal in itself to an armed force. He certainly did not refer—he had indeed far too great a sympathy with property and its established privileges and immunities to refer—to Mr. Bisset's interpretation. Burke had no desire to remind the people, in that time of revolution and danger, that the land was once the property of the Crown, and that the condition on which it was granted was that the landowners should at their own sole charge have an army "always ready, thoroughly armed and disciplined." Nor could that system even be cheap in Adam Smith's sense; for "cheap" with him would mean simply not wasteful, and would have no reference at all to the question of where the burden fell. That a wrong was committed when the landholders were released from the obligations of their feudal tenures, and that, if the Crown could have been still kept dependent upon the Commons for supplies, it would have been very desirable that our forefathers had secured some of the value of the lands, while they were yet in part the nation's property, for the payment of future taxes, we agree. But we really would submit to Mr. Bisset and other gentlemen who are fond of this argument, and who, like himself, are not wanting in good sense, the question of whether it is not now too late to give to it even one good page of print and paper. More than two centuries have elapsed since the Parliament of England released the land from such claims, and that they have never been supposed to be still latent is evident from the high price of land, and the low interest to be derived from investments in it. Does Mr. Bisset really propose to confiscate the property of those who have happened to prefer an investment in land to a purchase of stock, on mere historical grounds like these?"

After all, the question of the comparative merits of militia and regular forces is not a question of the strength of nations, but rather of the mode in which that strength shall be employed. Mr. Bisset's work is more popular than methodical, and it is not easy to gather from it in what he considers the strength of nations to consist. He does, indeed, tell us that "the fundamental element of a nation's strength is the physical hardihood of its people;" but practically there is probably no nation—certainly no civilised nation—which has not among its population a sufficient number of men of average "physical hardihood" to form as large an army as it is ever likely to have occasion for. Military science among civilised nations may be assumed to be equal; it would seem then that that nation must be the strongest which could raise and support the largest army. This is merely saying the richest nation is strongest, for wealth implies the large population from which to raise the men, and the means of maintaining them. This idea, however, that the strength of a nation is synonymous with its wealth, is one which Mr. Bisset sets out specially to attack; and there is in his attack just this amount of truth. The ability to maintain an army is no defence against an enemy who takes you by surprise: if you are not prepared for him, your wealth is rather a temptation to attack you. On the other hand, you may expend so much in preparing for him as to seriously diminish your funds, and may so burden the people with taxes as to check that accumulation of wealth which is the very foundation of your defence. The true problem, then, for men who are superior both to blind confidence and groundless panic, is, in a wealthy country like England, simply what are the guarantees against surprise. That the possibility of a surprise is greatly exaggerated we have no doubt. No national enterprise, approaching in magnitude that of an invasion of a country like England, was ever undertaken without its being a matter of notoriety for some months before. Even when the invader is arrived at or near his destination, there is invariably a delay, as with the French in Italy—the Spaniards in Morocco—the allied army in the East, &c.; and their advance is again subject to checks and delays.

Taken all together, it is certain that a considerable warning must be given. Now, we believe that a very mistaken notion prevails as to the time necessary for converting mere civilians into good soldiers. Three weeks or a month, we believe, will amply suffice for teaching men of common understanding, if not all the etiquette of military duty, everything that is necessary for service in the field. If to this were added the fact that every man had when a boy been compelled to practise drill and something of the use of arms, this would, of course, be rendered still more easy. But it will be said, "What are such raw levies compared with seasoned troops?" The answer is, that seasoned troops are never to be had. All our great battles have been won with unseasoned troops—mere theoretical soldiers, who had never had a chance

of being under fire. How many of our men who fought at the Alma, at Inkermann, or Balaclava, had ever encountered an enemy before they landed in the Crimea? How many of the Russians who defended Sebastopol so nobly against the Allies knew practically anything of war before we attacked them? What had the brave Hungarians seen of war when they routed and drove back the skilled and disciplined forces of Windischgratz? And before we pass from the subject of the Crimean campaign, let us ask one other question. There are people who now, on the supposed possibility of a French army besieging London, would so take time by the forelock as to fortify our great city at once, and at a vast expense? Surely such people cannot reckon that we have among us one Todleben, who, under the eyes of a besieging army, could throw up such defences as to baffle for nine months the united strength of two such military powers as France and England. We are convinced that, the more this subject is calmly studied, the more certain will it become that the fate of such a country as England cannot be settled by a *coup de main*, but will always depend upon the strength of the true foundations of her power—her wealth, and the spirit and unity of her people.

TRAVEL IN THE EAST.

Heathen and Holy Lands; or, Sunny Days on the Salween, Nile, and Jordan. By Captain J. P. BRIGGS, Deputy-Commissioner Tenasserim and Martaban Provinces, Charge of Province Tavoy. London: Smith, Elder, and Co. pp. 387.

TAVOY, TENASSERIM, SALWEEN, and MOULMEIN are names little known, we suspect, to the great majority of our readers; yet Tavoy, though not very extensive, is one of the fairest provinces of our Indian empire; and Moulmein (the capital of the Tenasserim provinces, of which Tavoy forms the centre), picturesquely situated on the river Salween, is in itself not unworthy of the very beautiful locality in which it is placed. Captain Briggs indeed draws a very attractive picture of life in these little-known latitudes. Moulmein, the capital of Amherst, the chief of the Tenasserim provinces, is a town or city containing about 43,000 inhabitants. Ninety-eight years ago this territory came under the sway of the Burmese empire; and when vanquished by British arms, in 1825, the Taliens, its earlier inhabitants, hailed their new conquerors with joy, and have ever since, according to Captain Briggs, proved most loyal subjects. These Taliens have for some time intermixed and married with the Burmese; and the latter seem perfectly to acquiesce in the providential arrangement which has severed their lot from the Burman empire. Together "they are," to use the words of Captain Briggs, "a happy and contented race, and are really well off. They are better fed and clothed, have larger, more airy, and healthful houses, and a larger proportion of them (including men and women) can read and write, than the great masses of the population of Europe." Nor is this picture apparently too highly coloured. The climate of the Tenasserim provinces is remarkably good. For nine months in the year the range of the thermometer at Moulmein is from 62 deg. to 86 deg. in the shade; and though in the hottest month, March, it is sometimes as high as 90 deg. or 91 deg., the heat is almost always tempered by cool breezes from the sea. The inhabitants appear a singularly light-hearted, contented race; and their mode of government, on the whole, an excellent one. They are entirely unshackled by caste. The male sex possesses no unjust privileges, as among the Mahomedans and Hindoos. Polygamy is indeed allowed; but most husbands have only one wife, and but few more than two. Marriage is a civil contract, which either husband or wife may dissolve on certain grounds, such as proved incompatibility of temper, barrenness, &c.; but, as a discouragement to too frequent divorces, the person dissatisfied, whether wife or husband, usually gives a dowry or forfeits all personal effects to the other. "The woman has equal civil rights with the man; and even a casual observer," rapturously adds Captain Briggs, "must remark fewer disputes and quarrels among man and wife than in any other community." The Buddhist priests, who are the ordinary schoolmasters of the country, appear quite worthy of this model people. They teach gratuitously all the boys in the neighbourhood of their monastery; while women who in accordance with vows have remained unmarried, or old widows, instruct the girls. The education given is not indeed, very abstruse; the rudiments of arithmetic suffice, in general, the lay scholar; though the youth who desires initiation into the deeper mysteries of the Buddhist creed may board and lodge and be instructed in a monastery, without apparently being under the necessity of entering the priesthood, or afterwards observing the law of celibacy.

The procedure in the law courts is clear and concise, and, as Captain Briggs informs us, within the comprehension of all suitors. In Burmese law primogeniture does not give an exclusive right to inherit, though the first-born's share of inheritance is the largest. Burmese young ladies do not take husbands at a very early age, as in India. They usually marry between the ages of seventeen and nineteen years, and sometimes not until twenty-five. Captain Briggs tells us also that the Burmese, as a race, are generally very healthy, and that idiocy and malformation of the body are of unusually rare occurrence. Speaking of parents in Tavoy, he says:

They have very great affection for their children. I have noticed it more strongly marked than in any other race, without exception, and much respect is shown by children to their parents, and by young to old people. They have

two respectful terms of address that are always used by the young to the middle-aged, and by both to the old. They have a peculiar delicacy of feeling or dread of "shame" to use our translation of their expression, and, at the same time, disregard of life.

Of this disregard of life the writer mentions some curious instances which he became acquainted with in his official capacity. An elderly woman had boxed her daughter's ears because the latter had allowed her lover to visit her privately; the girl forthwith took a silk handkerchief and hanged herself from a beam of the low roof of her chamber—so low indeed was it, that the girl's feet were touching the ground when Captain Briggs was called in; nevertheless she was quite dead. To show that this disregard of life is not confined to the female sex, we give the following anecdote:

After a time one of these girls married a respectable good lad, a sawyer by occupation, and had been living in her husband's house but a few days, when her old companion with others paid her a friendly visit. Her husband was not present, and the visitors commenced teasing and joking with her about her husband—"Ah!" said they, "you are married first, but only to a sawyer! I would not marry a sawyer! much you have got by your good looks, and your family that looked so high!" The young wife good-naturedly joined in the laugh against herself, and did not think it necessary to maintain her husband's good qualities. So her thoughtless visitors began pitying her for not having made a better mate. The husband, who was in the little garden at the back of the house, overheard all this, and was so annoyed at not being considered good enough for his pretty young wife, that he forthwith went away and hung himself on a tree.

Self-destruction among the Burmese is usually effected by means of opium; and after a boat-race or a buffalo fight—the Burmese, be it remembered, are unfortunately great gamblers—the unsuccessful better not seldom finds a dose of opium the readiest way of getting rid of his debts. So light-hearted and merry a race as the Burmese have, of course, their national festivals and amusements. Boat-racing, buffalo-fighting, and boxing form the staple of the amusements. The racing boats are of great length, constructed from a single tree scooped out. Some of these boats contain each from forty to sixty rowers, and even more; but the usual number is from twenty to thirty. A very remarkable speed is attained by the best crews; but as they paddle rather than row, it is not very surprising that their efforts soon exhaust them. The very graphic description of a boat-race given in these pages is much too long to be extracted; but apparently little is wanting to complete the gorgeousness of the spectacle. We doubt whether the umpires at our greatest English boat-races have any accommodation like the following provided for them:

The wharf, or jetty, as it may more appropriately be termed, was roofed through its entire length, and the extremity of it set apart for the umpires, among whom we sat; white fresh mats being provided for our accommodation, while gay curtains and flags yielded an agreeable shade, and heightened the general effect. On a table laden with fruit, such as only the climate here could produce, were placed massive silver cups, quaintly carved with the signs of the zodiac, and with other ideal figures; some of them also being inlaid with gold. These rich vases, together with the immense number of golden ornaments ingeniously, nay, beautifully worked, worn by all the young and middle-aged women, the holiday attire of silk, which very few are without, and, above all, the cheerful faces and merry laughter of the company, pleasingly prove how well off, how free they are from privation and the necessity of painful toil.

Only two boats are allowed to race together, and the Burmese have a very ingenious way of deciding which of the two is the winner. Opposite to the wharf where the umpires sit a canoe is anchored in mid-channel, bearing a large red flag, to show the winning-post. Across this boat is laid a hollow bamboo extending some feet on either side, through which a line is passed, fastened to small bunches of palm leaves at either end. These palm leaves are technically called "flowers." The "bow-oar" of the boat that comes up first seizes the flower on his side, and of course draws the other through the hollow of the bamboo. Sometimes the boats are so well matched, that the flowers on both sides are seized at exactly the same instant of time. Of the gambling which almost always accompanies these races, Captain Briggs mentions some curious cases which came before him judicially. A pretty girl, about eighteen years of age, bet five rupees on the first race with a young man who lived in the neighbourhood of her parents. She lost, and then backed her gold ring against the five rupees doubled on the second race. Losing again, she staked her necklace, and after that her bracelets, and lost them all. The stakes were at once handed over to the winner by the despairing damsels, who then began tearfully to reflect that the jewellery belonged to her mother and not to herself. The winning youth, who had been previously a silent admirer of the young lady's charms, offered to lay the whole of his winnings against her promise that in the event of her again losing she would become his wife. Angry at first, she ultimately accepts his proposal; more especially as this gallant better offers her the choice of boats. Strange to say, her choice, "The Golden Cup," is again unsuccessful, and the young lady retires from the gay scene bereft of her ornaments and her freedom.

The following day, Ma Phew, her mother with her, and an elder sister, came up to my house in the greatest grief, exclaiming—"Oh, save! save! save us from this disgrace." Then the above account was given me in tears and sorrow, and the girl added: "He now demands the fulfilment of the promise—oh, save me! save me!" I sent for the young man; of course held the promise null and void, and earnestly lectured them on the folly of gambling, and the misery it usually produces.

Captain Briggs gives a very interesting description of the Burmese buffalo-fights, which, if not quite so exciting, are very much less cruel than Spanish bull-fights. Two buffaloes, each with a rider on his

back, meet in the arena, and attack and gore each other until one of the two succumbs, either by being killed or by running away :

Six or eight of such fights will come off in one day, and the season lasts two, or sometimes three days. The buffaloes are seldom much injured; and if they have made a good fight, they are taken the greatest care of, nursed, and fed up for the next year. The riders of the buffaloes are usually the strongest and most active young men of their district, and are always looked up to and treated with consideration. The result of the fight is considered in a great measure to depend upon them, and their bravery and address render them general favourites among the women. On the other hand, a broken rib or limb is not an unusual occurrence, and within my own knowledge one man was killed; when the buffaloes met, he was thrown into the air, and falling on the horns of the other beast was instantly transfixed. Such an accident, however, is of rare occurrence.

Boxing, among the Tavoyese, may be almost termed a refined amusement. Almost every young man learns the art, and a proficient in it is held in high repute. We will let Captain Briggs describe the sport :

A ring is formed, and kept clear by three or four elders or leading men, bearing long slender canes; a place is also set apart for those who feel inclined to have a round, and the audience sit or stand in a dense mass on the outside of the ring, a scaffolding being erected on one side for the umpire and heads of divisions. As in every other "poe," a national band is in attendance, which plays during the combat. There is no severe or cruel punishing; the first drop of "claret" from the nose, a cut lip, or two fair falls, finishes the match. More than three rounds are never allowed, and the umpires settle, without reference to the combatants themselves, which of the two is the winner, or declare the joust to be drawn; after which the boxers retire with the greatest good humour.

We may add that the Burmese are most earnestly devoted to alchemy, though they have not as yet discovered the "philosopher's stone."

On the whole, Captain Briggs draws quite a fascinating picture of Tavoyese life, and shows that civilisation is tolerably far advanced even in these distant regions. We hear of hack-carriages plying in the streets of Moulmein, and of 1400-ton ships being built in its dockyards. Provisions are plentiful, and "two days' labour suffices for three days' bread." Captain Briggs does not think that "in the whole province of Tavoy a man ever goes to sleep hungry," and believes "this people to be the best-tempered and happiest race in the whole world." Whether this encomium is not somewhat highly-coloured we will not venture to affirm, but only say that not a little amusement and instruction is to be derived from these pages. We certainly shall not hereafter pity those English gentlemen whose lot exiles them to Tavoy.

The second and larger portion of the book is devoted to a journal of the two years which the Captain spent in visiting Egypt, the Holy Land, and Syria. Notwithstanding the very many books that have been published about these localities, there is a freshness and heartiness about Captain Briggs's descriptions which will greatly attract the reader.

RUFUS CHOATE.

Reminiscences of Rufus Choate, the great American Advocate. By EDWARD G. PARKER. pp. 522. New York: Mason Brothers. London: Sampson Low and Co.

FEW OF OUR READERS, probably, ever heard of Mr. Rufus Choate; but if credence is to be given not merely to Mr. Parker, but to the numerous and multifarious testimonies here collected from far and near, the "great American advocate" must have been one of the most remarkable men in the country of Mr. Jefferson Brick. Everett pronounced his funeral oration. Ten years ago the late Daniel Webster said to the author of this thick book, "Rufus Choate is a wonderful man;" adding, with more of amplification than of climax, "he is a marvel." He died very recently, and this large volume, in which reminiscence bears to compilation the proportion of Falstaff's halfpennyworth of bread to the intolerable deal of sack, appears to be the first attempt to supply the demand for memorials of the "great American advocate." Happily for us, whatever else it contains, it does not include a complete collection of Mr. Choate's speeches. These are to be published under the auspices of his proud and sorrowing family. The specimens of them given here are quite enough for the gratification of, at least, our curiosity.

The book, with all its sins of omission and commission, does not lack a certain interest for English readers. It gives a pretty full revelation of the character and career of an American lawyer, who rose to great distinction in his profession, and might, it is even hinted, have been President of the United States had his ambition lain that way. It, therefore, offers abundant matter for parallel and contrast between the English and American bars, and so far is worth a little attention. That it is written in a strain of exaggerated admiration, and is full of sins against good taste, is very true; but it abounds with facts, as well as with tawdry rhetoric of Mr. Choate's and of Mr. Parker's own. The admiration which Mr. Choate excites in Mr. Parker is by no means an isolated phenomenon; it is largely shared by the inhabitants of enlightened Boston; and that such a man should be so admired is not the least curious and instructive item of the whole business.

Mr. Choate was a native of Massachusetts, and was born in 1799. His college career was so distinguished, that long before he left it "he was qualified," says his enthusiastic biographer, "to be a professor in any University in America"—praise which would have been higher if we had been told what it was he was qualified to profess. He preferred the law, however, to these vague academic possibilities,

and repaired to Washington to prosecute his studies in the office of the Attorney-General of the United States. From this eminent functionary he gained little personally; since, as he told Mr. Parker, "he did not see much of Wirt himself; for the Attorney-General was prostrated a good deal of the time by a difficulty in his head, arising from the exhaustion of official labour"—a circumstance which in in this country would have led to a demand for his resignation. He then "opened office" in his native State, and in 1825 was admitted to the bar of the Supreme Judicial Court. His success was immediate. With the exception of a gentleman named William Pinkney, there had never been such an advocate in the States. He rose to the top of his profession, and might have been a judge if he had chosen. He represented his native State in Congress, and was spoken of as a possible President. But he was wedded to the bar, and died with harness on his back in the course of last year.

The division of the bar into departments which obtains in this country seems not to exist in America. Had he been an Englishman, Mr. Choate would have probably gone to the Old Bailey bar; but in the States he cultivated every branch of his profession. He was great with juries, and part of his success seems to have arisen from his use of sesquipedalian words. On this subject the admiring Parker says :

I do not believe any man in America, if even in the world since Adam, had such a remarkable vocabulary of language as he had. It was the language of learning, of literature, of romance, of art, of newspapers, of slang even, all mixed up together. But chiefly, I think, he delighted in long words—"long-tailed words in osity and ation." I asked him once how he supposed that plain jury before him of farmers and workmen were going to understand that deing of dictionaries with which for three hours he had overwhelmed them. "Well," said he, laughing, "they know which side I'm on, and they know I speak a great while, and that's enough for them to know about it."

To "study the jury" was with "the great American advocate" no mere metaphor, as the following passage testifies :

Mr. Choate's appeal to the jury began long before his final argument: it began when he first took his seat before them and looked into their eyes. He generally contrived to get his position as near to them as was convenient; if possible, having his table close to the bar, in front of their seats, and separated from them only by a narrow space for passage. Then he looked over them and began to study them. Long before the evidence was in, either by observation or inquiry, he had learned the quality of every one of them. It is said that a considerable portion of Mr. Webster's closing appeal in the great Salem Knapp case was intended especially for one juror of a very conscientious character. Many and many a time Mr. Choate directed solid masses of his oratorical artillery upon the heart or head of a peculiar juryman, whose individuality he had learned during the trial. I saw him once in an argument walk straight up to a juryman, and say, "Sir, I address myself to you. I will convince you now, if you will give me your attention;" and then he proceeded to launch upon him a fiery storm of logical thunderbolts to conquer or paralyse what he saw was his deadly hostility. Frequently, when he was in a case, he has said to me: "That juryman in front," or "that man on the back seat, are the only ones I fear. The foreman, thank God, is all right." Or again he would say: "Do you see that sombre-looking individual in the middle? His private history makes him loth to believe us;" or, "That man there thinks he knows so much, he's determined to have it all his own way." Thus he daguerreotyped their individual characters on his mind before he spoke to them.

As a specimen of his legal style take the following :

Mr. Choate made a great passage in the case of "Shaw v. Worcester Railroad," which was one of the last trials of much popular interest that he was engaged in. The person injured by the collision of the cars with his wagon, which was the subject of the suit, was said, by a witness, to have been intoxicated at the time he was driving. On cross-examination the witness said he knew it, because he leaned over him and perceived his breath, which seemed as if "he had been drinking gin and brandy." Commenting on this with great power, Choate said: "This witness swears he stood by the dying man in his last moments. What was he there for?" he shouted out; "was it to administer those assiduities which are ordinarily proffered at the bedside of dying men? Was it to extend to him the consolations of that religion which for eighteen hundred years has comforted the world? No, gentlemen, no. He leans over the departing sufferer; he bends his face nearer and nearer to him—and what does he do [in a voice of thunder], What does he do? Smells gin and brandy!"

"I think this," quoth the admiring Parker, "the most effective anti-climax ever achieved in our courts." The reader will not be surprised after this to hear that, according to the avowal of his biographer himself, Mr. Choate never argued really great cases;—no, he was content to make small cases great. The great cases, we presume, were taken to advocates less devoted to anti-climax. It is not wonderful that in the only official position he ever filled, that of Attorney-General of his State, an appointment which he received in 1852, "his prosecutions were not generally successful." Yet, from the noise he made, the audiences which he drew, and his use of dictionary-words, this stump orator was offered the Attorney-Generalship of the United States, and might even have been a judge of their Supreme Court. He declined to apply for it, saying, with characteristic folly and conceit, "Washington is very attractive, but not Washington shut up in the lobby and on the bench of the Supreme Court." To be a judge and to administer justice was a small matter to Mr. Choate, compared with the glory of tickling the ears of Massachusetts juries.

Our readers have probably had enough of Mr. Choate and his biographer, and have drawn their own conclusions as to the state of public opinion and sentiment in a country where such a man could be accounted a hero and have high offices placed within his reach. We gather from the description of him that he was a man who got on by sheer force of lungs, clap-trap, and impudence, and that the judges before whom he pleaded despised him as much as juries admired him. Of his wit, which Mr. Parker extols highly,

one specimen may suffice: "A friend meeting him one ten-degrees-below Zero morning in the winter, said, 'How cold it is, Mr. Choate. 'Well, it is not absolutely tropical,' he replied with a most mirthful emphasis." What Mr. Parker adds by way of comment is matchless: "Mr. Choate's body sometimes got tired; his mind, so far as I could see, never." Is it possible that he did not succumb to the intellectual fatigue of such brilliant replies as the tropical one? A word in conclusion on the title of the book. The genuine reminiscences of Mr. Parker consist of a number of jottings of remarks which he heard fall from the lips of the "great American advocate," in whose office he was for some time. They consist of oracular dicta, of which a single specimen will suffice: "Webster a nice eater, not a gross one. Youth is the time to husband, and not try your constitution." The connection between the two remarks is as difficult of discovery as their claim to be published at all.

A CHRISTMAS STORY.

The Christmas Week: a Christmas Story. By the Rev. HENRY CHRISTMAS, M.A., F.R.S., F.S.A. Edinburgh: Adam and Charles Black. pp. 192. 1859.

WE SOMETIMES FEEL ALMOST INCLINED to regret that the normal type of the antique hero or heroine is so generally discarded by modern writers of tales and novels. Our sympathies, if not our tears, went more readily with the personage who was a pattern of all the virtues embodied in the Decalogue, and had as well the corporeal graces of a heathen Apollo or Aphrodite. Of course we were well aware that Fate would not be for ever malicious to such a paragon, and that the persecuted hero or heroine, as the case might be, would emerge with tenfold lustre undimmed by former mischances. We knew also that this hero must conclude his novel career by being made not only completely happy in great matters, but also in small. Nor would it be sufficient that he should come unexpectedly into a vast fortune and marry a beautiful and accomplished wife, &c.; but it was equally indispensable that every one who had disliked him should be punished and humiliated contemporaneously with the hero's accession to fortune, as that all persons who had at any time aided or pitied him should be rewarded, not necessarily so much by Fortunatus himself as by a *Deus ex machina* in the shape of a benevolent Providence, who would be certain to ultimately overthrow his enemies and bless his friends. To use a simile, not only must the fortunate hero win the Derby, but he must at the very same time possess a donkey who carries off the prize for asinine excellence. In a word, the writer always would, if we may use a vulgarism, "go the whole hog" in heaping prosperity on his hero. Under such circumstances, we see no possible advantage in making the hero or heroine ugly or stupid. Indeed, we see rather harm in doing so; for, as in all probability neither we ourselves nor any of our acquaintances have ever known or seen such an Admirable Crichton as just described, we may be pardoned for thinking that, if there were such a person, he ought to be rewarded in all possible ways. *Gratior et pulchro veniens e corpore virtus* is not less true than poetical; and to really deserve the blessings which he receives so freely on paper, he might well unite in himself all mental and corporeal excellencies.

In the hastily-written little story which we have from the pen of Professor Christmas, the new novelistic theory is carried out. The Rev. Samuel Tugwell is a good Christian, though not a muscular one. He is not very talented, and he is "short, rather clumsy, with sandy hair and freckles." "There is nothing heroic about him," we are told, and yet he is rewarded like a hero who also happens to be a curate. That there is nothing very heroic about him we can well believe, when he is introduced to us as "weeping aloud" over a Christmas bill which he has not the means of paying. Pliny tells us of certain animals that will fatten on smoke, and certainly Mr. Tugwell waxes fat in prosperity as mysteriously as Pliny's smoke-fed animals. We ask our feminine readers to recollect that he is not a Duke nor even a Marquis, but only a curate with a wife and six children, so he cannot marry an heiress; neither handsome nor talented, and with apparently but one friend, a clever, eccentric, and poor clergyman, the Rev. Stewart Penn. Yet in one short week what benefits does Providence shower on Tugwell's "sandy" head! To be sure, he has had his quantum of misfortunes previously, in order, we suppose, to enhance his after-accumulative prosperity. But if he can count his misfortunes by tens, he can count his blessings by scores. To begin, then—and of course we must begin with small things, as a man who has unexpectedly received an income of many hundreds per annum will hardly care for a box of oranges—Mr. Tugwell receives *imprimis* a hamper of Christmas delicacies from some unknown friend; next comes a butcher, or rather his wife, on the stage, to apologise for her husband having had the unchristianity to decline supplying Mr. Tugwell's family with meat on credit, and to beg that he will henceforth eat the daintiest mutton and prime beef without ever thinking of payment; then follows a note to say that a Mrs. De Spencer has been kind enough to die and leave one of the Miss Tugwells a large fortune, and Mr. Tugwell a considerable legacy; next comes an accomplished young gentleman with two thousand pounds per annum, to propose (with his mother's consent) for another Miss Tugwell; then arrives a messenger to say that an attorney has abandoned suddenly a large claim which legally Mr. Tugwell owed his client; next comes a polite letter with a cheque for 135*l.* for Mr. Tugwell from his former rector,

who suddenly feels conscience-smitten for having employed Mr. Tugwell as curate for three years at a salary of 60*l.* per annum, instead of one hundred guineas; and finally, as a climax, the curate becomes a rector, and exchanges his 60*l.* for 1200*l.* per annum. We suppose it is almost unnecessary to add that all Mr. Tugwell's former friends are duly rewarded, and his enemies just as duly punished. If we pass over the extreme improbability and clumsiness of the plot, the story is pleasantly told enough, and is probably as good as the great majority of those which are thrown off, *currende calamo*, for the benefit of readers at the present so-called festive season. That the tale before us is hastily written we think we have sufficiently shown; and we may add that the name of one of the few personages introduced is given as Carondele, Carrington, and Carrondeal. As Professor Christmas appears to labour under the idea that an eminent solicitor can blossom at once into an equally eminent barrister, we may remind him that the former gentleman in order to be called to the bar would be obliged to commence at the bottom of the ladder, and serve his three years' apprenticeship in keeping terms, just like the veriest legal neophyte. As, too, we are talking about the law, we may perhaps mention a somewhat novel suggestion of the Professor's relative to poaching: "Cannot the game laws," asks Mr. Christmas, "be so modified as to remove half the evil, so as to put the poacher in the position of the thief?" We think such an enactment would be rather more objectionable than, under the present legal régime, turning a solicitor instanter into a ready-made barrister.

In conclusion, we may congratulate Professor Christmas that he practises what he preaches, and that he feels what he doubtless sometimes tells his congregation they ought to feel. The Professor, although he "has gone through as much ill-treatment, suffered as much persecution, and been the mark for as much hatred, malice, and all uncharitableness as most men of his age and standing," is yet, we are happy to say, of opinion that there is a great deal of good to be discovered in poor human nature. This is an admirable though somewhat trite sentiment, with which we thoroughly agree, though, as hitherto our share of persecution individually has been small, we can only hope that if we should ever be "the mark for as much hatred, envy, and all uncharitableness" as Professor Christmas has been, we shall be able to think as charitably of mankind as he does.

WEDGWOOD'S DICTIONARY OF ENGLISH ETYMOLOGY. *A Dictionary of English Etymology.* By HENSLIGH WEDGWOOD, M.A., late Fellow of Chr. Coll., Cam. Vol. I. (A—D). London: Trübner and Co. 1859. pp. 507.

IN THE VERY INGENIOUS INTRODUCTION appended to his dictionary Mr. Wedgwood greatly elaborates a theory which has hitherto been taken *cum grano salis*, even by its most ardent supporters. Up to the present time most persons who have thought anything about the matter have been content to allow that language is "developed from roots or skeletons of articulate sound, endowed with distinct and often very abstract meaning, but incapable of being actually used in speech, until properly clothed in grammatical forms." Mr. Wedgwood asks:

Now in what condition is it possible that roots could have existed, before they were actually used in speech? If it be suggested that they were implanted by Nature in the mind of man, as some people have supposed that the bones of mammoths were created, at the same stroke with the other materials of the strata in which they are buried—we can only say that it is directly opposed to anything we observe in infants of the present day. But if it be said that no one supposes that the roots, as such, ever had independent existence; that they are merely fictions of the grammarians to indicate the core of a group of related words having similar significations, in which sense the term will always be used in the present work; or if they are regarded as the remains of some former condition of language, then they cease to afford a solid resting-place, and the origin of the roots themselves becomes at fit an object of inquiry, as of the words in actual use at the present day. Nor will the curiosity of a rational inquirer be satisfied until he meets with a principle adequate to give rise to the use of language in a being with a mental constitution, such as he is conscious of in himself, or observes in the course of development in the infants growing up around him.

This principle Mr. Wedgwood considers is to be found in *Onomatopoeia*, i.e., when a word is formed to imitate or represent a sound characteristic of the object it is intended to designate, as "bang," "whizz," &c. Now, although nearly all writers on language have allowed that certain words—and there are not a few of them—owe their origin to the direct imitation of sounds, yet these words have not only been regarded as exceptional, but also as bastard claimants to the honour of a legitimate position in language. Mr. Wedgwood, in a very ingenious manner, attempts to show that the principle of imitation has a far wider range than most persons will be at first inclined to suppose. In an introduction remarkable, as we just stated, for its ingenuity as well as for logical clearness, he traces in a number of instances the expression of ideas that involve endurance, continuance, and even silence, to an imitative root, and fairly argues for the possibility of expressing any other idea on the same principle. He goes on to say that

A derivation then in the following pages will only be considered as having reached its utmost limit when it is traced to an imitative root. In the great majority of instances we are forced to stop far short of this, and must be satisfied if we are able to bring to light some portion of the process by which the form of the word and the actual signification have been attained. One important consequence of the foregoing theory of the formation of language must not be overlooked; that it accounts for those striking coincidences which are occa-

sionally found in the most remote languages, irrespective of the question whether the common forms of speech are the lingering remnants of a common ancestry.

Mr. Wedgwood also explains that he has, as a rule, "omitted words of classical derivation, whether immediate or through the French, unless sufficiently disguised in form to require explanation, or in cases where the meaning of a word has been greatly modified during its residence in a foreign soil, or where it seemed desirable to point out relations not commonly recognised by our classical scholars." He certainly cannot be said to have drawn the line very tightly when we find within the space of a few pages such words as "chaste," "con-sign," "citron," "clavicle," "conjure," "cordial," "clyster," "charm," "church," "canon," &c. &c.

Mr. Trench's interesting little volumes on "The Study of Language," and "English Past and Present," have been at least so far useful that they have led numbers of readers to understand that the study of etymology is as amusing as it is useful. But the light, gossiping pages of the Dean of Westminster may be supposed to have attractions which cannot be found in the columns of a dictionary. If, however, any reader supposes that because a book is written in a dictionary style it must necessarily be dull, we simply refer him to Mr. Wedgwood's volume. It is one of the most delightful works we have ever met with, and at the same time one of the most instructive.

We will just take a word or two at haphazard and examine them: "Bachelor"—Voltaire, in his "Account of the Origin of Chivalry," explains as follows: "The principal lords who entered into the confraternity of knights used to send their sons to each other to be educated, far from their parents, in the mysteries of chivalry. These youths before they arrived at the age of twenty-one, were called bachelors or bas-chevaliers, i.e., inferior knights, and after that age were qualified to receive the order." Dean Trench unhesitatingly gives *bas-chevalier* as the composition of the word "bachelor," probably taking it from the source we have just mentioned. Mr. Wedgwood, on the other hand, believes the word "bachelor" to come directly from a Celtic root. *Bachgen* in Welsh means a boy; which word is possibly compounded of *bach*, little, and *geni*, to be born. From *baches* or *bachgen* comes the French *bacelle*, *baceller*, *bacelerie*, *bachelage*; and by a secondary formation *bachelor*, *bachelard*, *bachelier*. We are inclined to think this theory much more probable than that generally received.

To take again the word "charlatan." In Napier's "History of Florence" we find the following: "The exploits of Charlemagne were chanted in romantic numbers and adorned with fiery superstitions by groups of itinerants, thence called charlatans." This is plausible enough, but apparently it would not pass muster with Mr. Wedgwood, who connects the French "charlatan" with the Italian "ciarlatore" and the Spanish "charlar."

Sometimes it is not quite so easy to accept the kinship which Mr. Wedgwood claims for different words. We may instance, among other cases, the English word "blue," which he identifies with the Welsh and Gaelic "glas."

We give the explanation of two common expressions; though one of them, notwithstanding its classical origin, has long been banished to kitchen parlance:

To *curry favour* is a proverbial expression corrupted from "curry favel." Fr. *étriller fauveau*, to curry the chestnut horse. "Tel étrille Fauveau que pais le mord," the ungrateful jade bites him that does him good.—Cot. It was usual to make a proper name of the colour of a horse, and to speak of the animal as Bayard, Dun, Lizard (Fr. *liart*, grey), Ball (whitefaced), Favel (Fr. *Fauveau*, from *fauve*, fallow), and any of these was taken proverbially for horse in general. "Dun is in the mire." "Who so bold as blind Bayard?" When the meaning of *Favel* in the proverb was no longer understood, the sense was made up by the substitution of *favour*.

O Crimini! interjection of surprise, seems to have come to us from an Italian source. Mod. Gr. *νεγκα*, a crime, fault, sin, pity, misfortune. Ω τι *νεγκα*! Ω τι *μεγκα*! Ω τι *νεγκα*! O what a pity! what a sin or fault! Adopted into Italian the expression would be *O che crimine!*

We do not mean to assert that it is indispensable that every person who can read should know that the original meaning of the word "boy" is probably a small lump, that "butcher" properly means a slaughterer of goats, or that "alloy" and the Latin word "lex" are intimately connected. The uses of etymology are so obvious, that we shall not say a word in its favour. We simply recommend it as a delightful amusement, which teaches not only language, but history, geography, the laws and customs of different races, &c. at the same time. Once more we refer any person who thinks that etymology must be a dull study to Mr. Wedgwood's most entertaining volume.

THE THREE GATES.

The Three Gates. In Verse. By CHAUNCY HARE TOWNSHEND. Author of "Sermons in Sonnets," and other Poems. London: Chapman and Hall.

IT IS A LONG TIME since we saw a volume of poems which contains so many beautiful thoughts and, at the same time, so many solemn platitudes, as "The Three Gates," by Mr. Townshend. Our poet has the knack of twaddling, but he has also the ability and the soul which bear him up to the region of divine thought and passionate utterance. He is a man who can write a big book with little regard to the direction of his genius, or invest a small poem with a large amount of mental beauty and power. He seems to think that there is not much harm, nor much lost, in twaddling through a portion of his volume, if in another portion he lashes himself into metaphysical fury. Take as a single example:

MEETING AGAIN.

Go quick—go quick—go quick,
Oh Time, oh Time, oh Time!
Because I am to meet
My love at vesper chime.
But, ah, thou hearest not!

Go slow—go slow—go slow.
Oh Time, oh Time, oh Time!
Because I am to quit
My love at midnight chime;
But, ah, thou hearest not!

Here emptiness and iteration are twin children which no one need be in a great anxiety to father; but let us see whether there is no set-off? Yes, here it is in the prologue, where we read of

Sapphires of Faith, great emeralds of Hope,
Rubies of Fervor, topazes of Purity.

Neither in one quotation nor the other is the real poet visible. If you wish to see Mr. Townshend in the full plenitude of his wealth, you must follow him through "The Second Gate," till you arrive at something like seventy sonnets. These, on a subject which is always a delicious delirium to a poet, are, to our thinking, almost equal to anything in the language. Love rarely has had a more eloquent advocate than is to be found here. There is as much method in these sonnets as ever Wordsworth displayed, and much more soul. But more of these by-and-by.

The title of this book, "The Three Gates," will require an explanation for those of our readers who may not see Mr. Townshend's book. It is founded on "a legend of old days." Before the soul could reach Elysium it had to pass through three gates, which were placed in three walls. Each gate was difficult to find, and "only the true could see it." We heartily concur with Mr. Townshend when he says:

Those antique tales are shadows of great truths.

Who in this age of verities and scientific activities can fully comprehend what rich blood flowed into Greek existence through the portals of a beautiful mythology? Not the least pious, and certainly not the least instructive portion of the Scriptures, are the parables of Jesus of Nazareth. It is the business of the poet to evolve out of those mystic tales lessons applicable to humanity; in other words, as Alexander Smith says, "to wring from them their meanings." It is almost idle to say that the three gates already mentioned have no substantive form, yet through them all forms of beauty have a significance. What are those gates, as the poet explains them? They are first, "The Mystery of Evil;" secondly, "Love;" thirdly, "The Law of Love"—subjects grand enough and comprehensive enough for the most ambitious poet. It is out of the middle gate, we think, that Mr. Townshend has walked the most triumphantly—where, in fact, he has shown the fine instincts and nice discriminations of the true artist. In his treatment of "The Mystery of Evil" there is certainly some false philosophy. Through the scathing fire of a profound sorrow, not through crotchety vexations, the poet's soul can alone come forth divinely purified. From the depth of the innermost grief rises the intensity of the outward sympathies. But we have no patience with a poet who dissects nature with anatomical minuteness in order to find causes for grief, and to classify what he calls "evils." In such a process there is always the fear, that the evils may be supposititious. Because plants and flowers decay, must that decay be classed among the mysteries of evil? Sorrows may be cheaply purchased if man may buy them with such a belief, and it is precisely since Mr. Townshend encourages this cheap sorrow that we have no relish for the first division of his poem. Why must a man go moaning through life's pilgrimage because a drop of water is a field of infinite havoc? God has not tortured him with a sight of this havoc, yet he hunts for it through a microscope. What if the whale kills millions of animalcula by a breath, or the swallows destroy swarms of ephemerae, or that the pike "devours his prey right royally," while a small toad squats on his head "to feed on the juices of his eyeballs," or the mighty lion is vanquished by a fly? Yet those creatures, following the natural instincts of their natures, are to fill man with unavailing sorrow because they are among the "mystery of evil." Who dares, with his finite knowledge, to say what is or what is not evil, as appertaining to the dumb creatures of God? For this portion of his poem Mr. Townshend has hunted through nature, through history, for very little purpose. He has only produced an amount of dreariness and hypothesis which will scarcely interest readers of poetry. He has expended "much toil," so he declares, in the endeavour to understand very familiar facts, and the result is some wretchedly common versification. Will our readers believe that the man who could grandly discourse on "Rubies of Terror" and "Topazes of Purity" could have descended to the following? and yet such is the fact:

To gauge man's pride of sport much toil I spent;
Yet deeply more I task'd myself to spy
The under-grounds of an accomplishment
Call'd by the polish'd nations—"cooky;"
Which, if conducted with due agony
Of objects cook'd, made e'en rude realms arrive
At blandest arts, and best philosophy.
Calves bled to death caused moral good to thrive,
And high Refinement's point was—lobsters boil'd alive!

Now turn we once again to those "Love Sonnets" of which we have spoken. It is here that Mr. Townshend is truly natural, neither straining up to metaphorical flourish, nor sinking into poverty of utterance. Of such delightful poems we can scarcely speak too approvingly. For the sake of the lover, it is a pity that those sonnets are not in a smaller volume, that they are not printed by themselves, so that he might make them a pocket companion, and on some green bank under the fervid sunshine read them by the silence of his own

heart. One only, taken at random, will be sufficient to show their excellence:

Come! Let us laugh at the old worldly modes,
And seek new life in Nature's deathless power!
We'll leave the dust unto the beaten roads,
And in the meadows look upon the flower
Fresh as it ever bloom'd in Eden's bower.
Yes; the night-torch of revels burneth dim,
But bright as childhood is the morning hour.
Disnatured man may droop, but bright birds skim
The air and waters. If we meet the bee,
She will have honey underneath her wing,
No bag of scandal! If the blackbird sing
For us, 'twill be no tale of calumny;
If the brook prattle by, she will not tell
Her neighbour's faults: so shall we prosper well.

READE'S LIBERTY HALL.

Liberty Hall, Oxon. By W. WINWARD READE. In 3 vols. London
Charles J. Skeet. 1860.

LET US EXTRACT one of the concluding sentences of the last of these volumes. Whether the author meant it to be so or not we cannot say, but it appears to us to form an apt commentary on what has gone before. "Thus a book was made—clumsy, disjointed, and unconsecutive—a book written at two different eras, and in two different styles—here spotted with those vulgarities which youth mistakes for power, and with those awkward jests which may scarcely be strained to the title of jocularity; there filled with those rhapsodies which are misunderstood and ridiculed by those who have never felt and can never appreciate them." Nearly everything that relates to Oxford in these pages is laboriously and extravagantly absurd; nor is this extravagance relieved by the hard bitter abuse of Oxford and everything belonging to it. Whether Mr. Reade has ever been a member of that University we cannot say; but he ought to know that Fellows and Tutors are not allowed to marry; that no Proctor of that University ever yet insisted upon a fine of a sovereign being paid by an undergraduate in 960 farthings; that the Oxford Union is not "conducted on the model jail and La Trappe system;" that the Chancellor of Oxford is not a Lord Chancellor; that there is no authenticated instance of a Vice-Chancellor having ridden a race in the High-street with a prostitute; and that Oxford examiners have at least such a respect for genders as not to write *classis primus* after the name of a successful examinee. By the time we had reached the middle of the second volume we were so tired of the stupid, blundering peevishness which the mere name of Oxford seems to excite in the writer, that we had almost forsaken further perusal of these pages. Had we done so, we should have treated Mr. Reade with some injustice. The latter portion of the second volume, and the whole of the third, almost redeem the shortcomings we have just noted. Dull coarseness has here given place to genuine artistic vigour; and the writer is no longer simply ludicrous when he means to be pathetic. Never yet, we should suppose, except in these pages, has one Oxford undergraduate addressed another whom he has just seen for the first time in his life with such words as "Come here, my poor child, sit down on this footstool by my feet, and I will tell you what this woman is." People who are bent on pathos generally, we should imagine, reserve their "choking voices" and "eyes bent with ineffable tenderness" for others than total strangers. Nor, again, does such language as the following usually pass between a brother and a sister, even though that brother be an Oxford undergraduate: "Damn it, don't do that," roared her brother, shaking himself furiously, "how beastly hot you have made me."

The highest praise we can bestow on the concluding portion of these volumes is that it almost atones for what has gone before. While we deplore the Mezentian union of life and death, of vigour and imbecility, which we find in these pages, we have no hesitation in saying that the third volume, though often strangely and indeed unpleasantly fantastical, leads us to think that the writer may ultimately achieve no despicable position in literature.

The Boy's Playbook of Science: including the various Manipulations and Arrangements of Chemical and Philosophical Apparatus required for the successful Performance of Scientific Experiments, in Illustration of the Elementary Branches of Chemistry and Natural Philosophy. By JOHN HENRY PEPPER, F.C.S., &c. Illustrated with upwards of 400 Engravings, chiefly executed from the author's sketches, by H. G. Hine.—This is a complete repertory of science in all its branches, written in a delightfully simple and natural style. If Mr. Pepper could not write a good book on science for boys—and girls too—we should be much surprised. For many years past he has been a lecturer at the Polytechnic, and during that time has received innumerable letters from youthful members of his various audiences as to the mode of performing different experiments, &c. These pages comprise all the details respecting a vast number of philosophical experiments, and we have not often seen a volume which, we should fancy, would be more acceptable to any juvenile reader with a taste for scientific pursuits.

Hindustani Primer: containing a First Grammar suited to Beginners, and a Vocabulary of Common Words on various subjects, together with Useful Phrases and Short Stories. By MONIER WILLIAMS, M.A., of University College, Oxford, late Professor of Sanskrit at the East India College, Haileybury. (Longman and Co.) 1860. pp. 72.—One consequence of the Indian writings having been thrown open to public competition is a demand on the part of the successful candidates for some short and simple introduction to Hindustani. Under the old system, students who

were intended for the civil and military services were necessarily obliged to content themselves with such introductory helps to the Indian dialects as their teachers recommended. Now every one must choose for himself, and the consequence is a feeling of discontent with the books formerly used. To remedy this Professor Williams has written the little volume before us, which, from its eminent simplicity and conciseness, seems admirably calculated to fulfil the purpose for which it is intended.

A New Sentimental Journey. By CHARLES ALLSTON COLLINS. With a Frontispiece on Steel by the Author. (Chapman and Hall.) pp. 127.—The contents of this little volume are probably known to many of our readers, as having originally been published in *All the Year Round*. When it first appeared its authorship was, we believe, very generally attributed to Mr. Wilkie Collins. The minute and delicate delineation of scenery as well as of character, and the skilful word-painting (we use this term in its best sense), which we have in these pages, make them by no means unworthy of even such a skilful *littérateur* as Mr. Wilkie Collins. We now learn from the title-page that "A New Sentimental Journey" was written by his brother, Mr. Charles Collins.

Columbus, or the New World: a Poem. By BRITANNICUS. (Alfred W. Bennett.) pp. 167.—Britannicus having, as he informs us, a short time ago accidentally discovered that the late Mr. Rogers had written a poem on Columbus, read it, and, feeling dissatisfied with the poet's treatment of his theme, determined himself to indite a poetical offering which should be worthy of the fame of the great navigator. Columbus has been long a hack subject for school and college prize poems; and Britannicus's effusions might well pass for an unsuccessful composition in a commercial academy where Tare and Tret is more valued than the Muse. We subjoin two stanzas which are neither better nor worse than the others.

For he had set his mind,
By bold hydroopathy,
His country's limits to enlarge
Upon the distant sea.

* * * * *
Columbus strove to calm their fears,
And the phenomena
Explained, for he was learned in
Fire, water, earth, and star,
Nor did believe they e'er presaged
Loss, sorrow, storm, or war.

May we not complain with Juvenal of being

Vexati toties rauci Theseide Codri?

Expository Lectures on St. Paul's Epistles to the Corinthians, delivered at Trinity Chapel, Brighton. By the late Rev. F. W. ROBERTSON, M.A., the Incumbent. (Smith, Elder, and Co.) 1859. pp. 513.—These lectures were the last discourses that Mr. Robertson ever delivered from his pulpit. That as compositions they would have been improved had he lived to revise them we have little doubt; and yet, high as is the standard of thoughtfulness and originality which we expect in everything that comes from the pen of this preacher, these pages are not unworthy of that high standard. For many reasons the Epistles to the Corinthians allowed Mr. Robertson a peculiarly applicable field for his comments; and the manner in which he has treated various topics involving different questions in Christian casuistry betokens a mind at once fertile and original, as well as imbued with the deepest piety. Such discourses as these before us, so different from the shallow rhapsodies or tedious hair-splitting which are now so much in vogue, may well make us regret that Mr. Robertson can never be heard again in the pulpit. This single volume would in itself establish a reputation for its writer.

We have also received a new and revised edition of Cardinal Wiseman's *Last Four Popes* (Hurst and Blackett).—A new and cheaper edition of Dr. Lee's excellent translation of M. Aimé Martin's *Education of Mothers of Families*. (W. J. Adams.)—*The Poetical Works of Joseph Addison*; *Gay's Fables*; and *Somerville's "Chase," with Memoirs and Critical Dissertations*. By the Rev. George Gilfillan. (Edinburgh: James Nichol.)—The first three numbers of a reprint of Cobett's *History of the Protestant Reformation in England and Ireland*. (Catholic Publishing and Bookselling Company.)—*The Relations of Professional to Liberal Knowledge*. A Lecture delivered by Professor Francis Newman in University College, London, October 12, 1859. (Bradbury and Evans.)—Parts X., XI., XII., which conclude Mr. Shirley Brooks's pleasant story of the *Gordian Knot*. (Bentley.)—*The Second Coming of Christ and the Manifestation of Antichrist*. (Edinburgh: Lendrum and Co.)—Part IV. of the very beautiful illustrated edition of Longfellow's *Prose Works*. (Dean and Son.)—*A Sermon preached in the Music-hall, Edinburgh*, by Dr. Alexander, on the occasion of the *Death of Professor George Wilson*. (Adam and Charles Black.)—*Christmas in the Olden Time: its Customs and their Origin*. (James Pattie.)—Report of the Proceedings of the Committee of the Metropolitan Sunday Rest Association, during 1858-59.

STATISTICS OF MORTALITY.—M. Carnot, in a letter to the *Journal des Connaissances Médicales*, states that, notwithstanding the undeniable increase of juvenile mortality in France from 1825 to 1855, that country is still in a much more favourable condition in that respect than the neighbouring nations, and than England in particular. To prove this, he furnishes from the data contained in M. Legoyt's *Dictionary of Political Economy* the following account of the number of persons between the ages of 20 and 30 who die in different countries in the course of ten years out of a population of 10,000 individuals:—Piedmont, 1545; France, 1560; Styria, 1767; Belgium, 1999; Denmark, 2215; Saxony, 2381; Prussia, 2381; England, 3218. Hence it appears that the mortality of young people is twice as great in England as it is either in Piedmont or France. In the year X (1802), the 108 departments which composed France contained a population of 34,976,513 inhabitants, 5,730,000 of whom were between the ages of 20 and 30. The number of deaths in the course of the year was 875,490; of these 44,280 were between those ages, thus giving the ratio of 77 to 10,000. And at present this ratio has doubled, being 154 deaths out of 10,000 lives. The same appears to have taken place all over Europe, so that France in this respect is in the same position as it was before, in comparison with other nations. Buffon states that in England the mortality of young people was in the eighteenth century much greater than in France, and so it is to this day.

THE DRAMA, ART, MUSIC, SCIENCE, &c.

THE DRAMA.

THE WORLD is very apt to adhere to a notion it has once taken up, and amongst these adhesive figments is the general belief that pantomimes are generated for the pleasure of young children. Nothing, however, can be more false; for if we observe their construction, or look at their spectators, we shall find that children not only of the larger but of the largest growth frequent them. More grizzled beards than beardless chins are to be seen at them, and indeed the writers appeal in the most deliberate manner to politicians, legislators, and the gravest of men. The Covent Garden opening is a political thesis, very keenly written, and condensing cleverly all the gist of the argument as to invasion and volunteers; which we presume the babes and sucklings who are the supposed supporters of pantomimes would not exactly respond to. Mr. Bridgman, however, was perfectly right in indulging his satirical vein, as the roar of approbation every night proves. The introduction also everywhere of the famous Liverpool Letter, with its prompt reply, lets us know who are expected to support the pantomimes. Let us therefore get rid of the cant that we go to these Christmas podridas for the sake of the youngsters. It may, indeed, be doubted if children do not prefer graver spectacles, and indeed take gravely much that is intended comically, if the faces of children are a criterion of feeling. The profoundest earnestness may be seen on the faces of most of them when the good or evil genius comes shaking down in her cloud-capped car from the skies, or when the spangled demon rises with his copper countenance from the lower regions. It was a shrewd observation of old Montaigne, that the playings of children are their most serious thoughts. The old, indeed, it is who require the excess and riot of pantomimes more than children, for with the latter all is freshness and novelty, and if there be plenty of action all interests them; and we doubt if most would not prefer "Mazeppa" or the "Battle of Waterloo" at Astley's to any pantomime that could be produced. The old are *blasé*; they have heard the *Stranger* mouth and moralise, *Machbeth* bemoan his evil deeds, and *Hamlet* denounce the world, until they begin to question the correctness of their several utterances. They like to have a furious rioting of the fancy, and to get into the region of impossibility—the further from reality the better. They really give themselves up to unreasoning, and would fain believe in coral caves and fairies apparently without stockings and with gauze wings. They like to see stalactite caverns peopled by mermaids with hair dressed *à la mode*. They believe in the fairy with blue boots, robust breast, silver wand, and doggerel speech. They like to see what are called their gambols by the light of the electric lamp, and they would fain believe it all true when the semi-crinolined nymphs amble from side to side of the stage to let their queen leap, jump, toe it, whirl, and stand on one leg like the sentinel bird. Here, they feel, is something quite unlike common life; nowhere else is this to be seen—no, not even at Laurent's or the Casino. The glory of the transformation scene, too, enchants them, for it has nothing to do with art, and as little with reality. There is nothing like it in the pictures of artists, or the works of architects. The eye riots in violence of colour and form, and the critics may be—neglected. Hues of the brightest are thrown together, and incongruity itself becomes stimulating. All law of mind is subverted, and the mere organ gorged with excess of brightness. It is liked because it is lawless; and, indeed, this getting away from restraint is the secret of the popularity of such entertainments. This abandonment of rule is the cause of the universal popularity of the street *Punch*. The will is predominant in us all, and we all sympathise with him who indulges his will boldly. The very excess of *Punch* makes him a hero and popular. A remorseful *Punch* would stand no chance with the multitude. True, he has his tremors; but he is soon himself again. *Richard III.*, the most popular of all English kings and warriors, is, in fact, only a grand and royal kind of *Punch*. He has his will in everything; and, being all of us essentially wilful, we like to see everything carried to the uttermost extreme.

This brings us to the rationale of Burlesques, now so potently prevalent. They are probably not so much liked on account of their actually showing up the weaknesses of the works they parody (for this few of them do), but are liked because they flout at authority, and pull down the established, shatter the received, and with a kind of novelty assert the will. They indeed embody the spirit of mischief, or, to put it at the best, the love of freedom degenerated into wilfulness; and it is a remarkable fact that their authors are generally those who have been either cosseted in early luxury and so get a wanton hatred of subjection in any form, or who are by nature violent and wilful. In all ages we find this revolt against authority; and everywhere we also find wise governors allowing it, and even in some cases providing opportunities for the feeling to have full vent. Certainly our pantomime-time is a kind of mental Saturnalia.

Some account of the twenty-four Christmas performances in London alone may be expected; but we really cannot give it. It would be the grossest humbug to pretend we had been to them all; and, to tell the truth, we tried to read the accounts of them all in the daily papers, but had such a violent determination of nonsense to the head, that in alarm for our sanity we were obliged to abandon the idea. Trying to write from memory, we found such a confusion of heroes and scenes, that we were attributing the conduct of *Punch* to *Jack of the Beanstalk*, and were confounding *Alfred the Great* with *Puss in Boots* and the *Marquis of Carabas*. We got into inextricable and indecorous difficulties with *Bishop Valentine* of the Haymarket and the *Princess Imperiosa* of the Lyceum, and mingled the burlesques with the broader pantomimes, till *Boleno* and the *Bishop*, and *King Gingribber* and the *Golden Bull* became so confounded in our mind that we abandoned the effort. What we can speak of from personal knowledge are Drury Lane, Haymarket, and the St. James's; and each of them has its unri-

walled merits. The pantomime at Drury Lane is a colossal work, on which the manager seems to stake his reputation. It is made in monstrous proportions, and is intended to last longer than any. This year the building it up must have cost no end of money, ingenuity, and industry—and we really must add, thought. The introduction is all that the oldest greybeard, even Nestor himself, could demand. Beverley has surpassed himself, Blanchard equalled all his former efforts, and Smith paid more people than ever. The harlequinade is full of humour, for both Boleno and Flexmore have capital scenes; and this perhaps is saying more for it than can be said of any other like exhibition. The Haymarket is remarkable for some very pictorial scenery by Fenton, and a total absence of puns. St. James's has an unrivalled *troupe* of capital actors in Mr. Tanner's dogs. Of Covent Garden we can say, from undoubted authority, it is the most satirical and elegant of its compeers, and has in its light infantry female volunteers a *troupe* more likely to incite than repel invasion. The Lyceum has a manageress quite equal to compete with its former clever and tasteful mistress, and the transformation scene is a combination of great beauty. At the Adelphi the stars are Miss Woolgar and Mr. Toole—the last a true humorist. The Olympic owes everything to the genius of Robson, who even reconciles us to Alfred the Great in a burlesque. His whimsicality is never irreverent, his monstrous eccentricity always pungent and suggestive. He can accomplish the great feat of reconciling us to burlesque, and he alone; as did his great progenitor, John Reeve. At Astley's we have of course horse-play and horse-laugh. At the Surrey, the transpontine Drury Lane, the pantomime is large, gorgeous, and abundant. The scenery of Mr. Calcott and the comic wretchedness of Mr. Rogers are worth a visit to the Strand. The old boys as well as young ones would do well to visit Sadler's Wells, where they will find the genuine original article, and plenty of people enjoying it. The National Standard is said to possess the finest harlequin (W. Smith) of any. The City of London is catered for by the Lope de Vega of pantomimes, Nelson Lee; and the Pavilion should be the most popular of any pantomime going, for it not only defies all the regular authorities, but Lindley Murray himself, thus rioting in the utmost excess of Christmas licence. With that "ultima Thule," the Britannia, we must close our brief view of these December revelries, advising the reader to minister unto himself if he require any information of this "Neptune" of the metropolitan theatrical system.

ART AND ARTISTS.

TALK OF THE STUDIOS.

A CASE OF SOME INTEREST and importance to picture-dealers and picture-buyers has been settled by private arrangement during the Liverpool Assizes. Mr. John Naylor, a wealthy banker at Liverpool, and who is also well known as a collector of pictures, commissioned Mr. Polak, a London picture-dealer, to find a purchaser for three pictures—Frits's "Merry-making in the Olden Time" and "The Coming of Age," by the same artist, and "The Hawking," by Landseer. The agreement between them, as stated by Mr. Polak, was, that if a purchaser would give 3500 guineas for the pictures, Mr. Polak was to have the 3500 odd shillings for his commission. Shortly after this understanding Mr. Polak wrote to Mr. Naylor informing him that he had found the required purchaser in Mr. George Pennell, the dealer, who was desirous of seeing the pictures before handing over the money; and in reply to this came a letter from Mr. Naylor's clerk, declining to see Mr. Pennell "or any other dealer in the matter of the pictures." Some further correspondence took place, from which it appeared that Mr. Naylor persevered in his determination not to sell the pictures to a dealer. Shortly afterwards, however, Mr. Polak discovered that Mr. Naylor really had sold the pictures to Mr. Pennell, through the agency of Mr. Grundy, whereupon he claimed his commission and expenses, alleging that it was through his instrumentality that the transaction had really been carried out, and that he was entitled to be paid by the custom of the trade. Mr. Naylor, on the other hand, contended that he was not so entitled, and after some very angry proceedings on both sides, into which it is not necessary to enter, issue was joined between the parties, and the case was to have come on to be heard at the last Liverpool assizes, when better counsels fortunately prevailed to settle the matter. The interest of the case lies in the celebrity of the pictures about which the dispute arose, and in the recognition of the principle, that when a gentleman employs a dealer to find a purchaser for his pictures, and the dealer does find one accordingly, it is not permissible for the gentleman to conclude the transaction, either by himself or any other agency, without paying a commission to the agent originally employed. This seems nothing but equitable.

The drawing for the prizes in connection with the Liverpool Art Union took place on the 19th inst. The number of tickets sold, at one shilling each, was 32,000, thus allowing nearly 1300/- to be expended in prizes.

Last week Messrs. Southgate and Barrett, at their auction-rooms, Fleet-street, offered to public auction Finden's Royal Gallery of British Art, 48 engraved plates, the production of which cost 50,000/. Sold for 2000/-.

We are requested to state that the arrangement and labelling of the pictures forming the English Gallery at the South Kensington Museum were entirely the work of Mr. Wornum, as the officer of the trustees of the National Gallery. Those trustees made no opposition to the removal of the pictures in question to the South Kensington Museum, but merely stipulated for a separate entrance to what is, in fact, a separate collection: in order that those of the public who go thither to see pictures may not be forced to pass through rooms containing miscellaneous collections in which they may possibly take no interest.

An appropriate red granite monument, with bronze medallion bust of the late Sir Henry Bishop, has recently been erected over his remains at Finchley Cemetery. The monument is about ten feet high, and beautifully polished. The following is inscribed on the monument: "To the memory of Sir Henry Bishop, Knt., Professor of Music in the University of Oxford. Born 18th November, 1787, died 30th April, 1856. This monument is erected in grateful remembrance of the delight received by his admirers during many years, from his various popular and pleasing contributions to the treasures of English music."

Mr. Frith, in a letter to the *Illustrated London News*, denies the rumour that the death of Mr. Frank Stone was caused by disappointment on the result of the recent bestowal of academic honours. Mr. Frith says: "Some days before the election at the Royal Academy, Mr. Stone had received what he described to me as his *death warrant* from an eminent physician, who had informed him of the fatal nature of the malady that afflicted him. I was with Mr. Stone a few hours before his death, and, after the election of the Academicians, he spoke of the election of his friend Mr. Philip with great pleasure, and without a thought of envy or regret. Indeed, his mind, undisturbed by aspirations after worldly honours, was filled with a desire to be prepared for the change that he felt sure shortly awaited him."

A Government school of design has been established for some years at Worcester, and on Tuesday evening the eighth annual meeting was held for the award of prizes. Lord Ward presided, and the report stated that during the last year 292 students have received instruction in the central school, and a branch had been opened at Pershore. The local public schools also received instruction in drawing; 600 school children received instruction in elementary drawing, so that upwards of 900 persons received more or less instruction through this institution. The Government Inspector reported the condition of the school to be "altogether satisfactory." With regard to funds, however, the expenditure had for the last two or three years exceeded the income. Lord Ward and Sir E. A. H. Lechmere were the principal speakers, and both urged the scholars to increased exertions.

An American correspondent says: "A native sculptor, whose talent has been revealed during the last six years, has put a work on exhibition, which is exciting much attention. The 'White Captive,' by Palmer, is the piece to which I refer. It is a representation of a girl taken by the Indians, and bound as a prisoner. The attitude which the artist has the opportunity of representing is improved to the best advantage in exhibiting the delicate female form. The statue is hardly inferior to Power's celebrated 'Greek Slave.' Some, and perhaps the majority, prefer the decided expression and attitude of the former to the more yielding and pliant pose of the latter. Among the works which have gained Mr. Palmer popularity are various busts and alto-relievoes." The same correspondent says: "Probably at no former period has there been such an extended interest in the fine arts as there is now. Private citizens are collecting extended galleries, and paying artists liberal prices. Among the most prominent of these galleries are those of Auguste Belmont, the agent of the Rothschilds, and of Messrs. Aspinwall and Webb, gentlemen who have amassed large fortunes in mercantile pursuits. At certain periods these galleries are thrown open to the public, under various restrictions. The popular taste is cultivated by such liberality as this to an extent which would hardly be supposed possible. Then, of late, gentlemen of taste in some of our larger towns and smaller cities have conceived the idea of gathering together from these private collections such pieces as their owners are willing to part with temporarily, thus extemporising galleries of no insignificant merit, which are thrown open to the public at prices so low, that the cost of collecting the paintings only is returned."

MUSIC AND MUSICIANS.

"VICTORINE" HAS KEPT POSSESSION of the Covent Garden stage without change, from the evening of a first representation till now. During the present week, however, the opera has undergone the process of curtailment, though not to a very great extent. But notwithstanding the care and consideration bestowed, "Victorine" neither improves upon acquaintance, nor as a musical production does it meet with that well-tempered enthusiasm which usually betokens innate worth and lasting popularity. Within the last ten days the Royal English Opera House—said to be the finest temple of the kind existing—has been visited by large masses of the music-loving public, residents of the metropolis and the regions round about. Nor by them only. Many eminent musicians as well as patrons of the "art divine," from various parts of the new and old world, have been witnesses of the last "entirely new opera;" and should they happen to determine in their own minds the merits of English lyric compositions by "Victorine," we can only say that the country which can yet point to a Balfe, Barnett, Loder, Macfarren, Wallace, and others, will be unfairly judged of. On Monday evening the number of applicants for admission was far greater than the stupendous building could accommodate, although the weather was aught but inviting.

The Sacred Harmonic Society gave another performance of "Messiah" on the Friday evening preceding Christmas-day. As on the occasion when, a short time ago, this imperishable oratorio was produced, Exeter Hall was densely crowded. The principals, band, and chorus being nearly identical with those of the 8th inst., and the execution of the parts variously allotted so similar in point of merit, we deem it unnecessary to repeat the tale, or to go into minutiae. For the next subscription night the committee have announced "Samson," a work, considering its intrinsic merits and the store that Handel himself set upon it, is but too rarely heard.

With the Christmas revelries at Sydenham the directors of the Crystal Palace furnished "music for the million;" in other words, the programme partook slightly of the classic form, but was of a composite order, yet brought down to the level of ordinary capacities, so that its contents might be grasped and the illustration of it rendered enjoyable. The band, under Mr. Manns, frequently excited a desire on the part of the thickly-wedged listeners for space to do the light fantastic. As a contrast to the orchestral entertainment, the Campbell Minstrels, by their whimsical delineations of comic subjects, vocally, operated on the risible faculties of the auditory; while Mackney, with his Ethiopian eccentricities, gesticulation and broad humour, seemed not only to delight but astonish country cousins, especially by his violin mimics of the peacock's scream, the blare of the calf, the cackling of the hen, and the run of the porcine gamut. Mr. Pepper, too, had appropriate music in his diversions on "the world we live in;" and, as if not to be outdone by voice or wire, the colossal machine in the centre transpont poured forth its majestic strains; with a consideration, however, on the part of the gentleman operating upon the claviers, that, as Christmas comes but once a year, the holyday-seekers should have a taste of his Christmas music. We need scarcely say that from the thousands who ransacked the modern Babylon during the Christmas-week for shows and excitements, the Crystal Palace entertainments, which were highly amusing and instructive, received a large share of patronage.

"Messiah" was performed at St. James's Hall, on Wednesday evening, under the direction of Dr. Wylde. This oratorio is so thoroughly embedded in the hearts and affections of the English nation, that wherever produced in an efficient state, a good attendance is the invariable result. No matter how capricious the tastes may be with reference to other great works from some mighty master, certain it is that Handel's universally-known oratorio ever meets with an enthusiastic welcome. The principals selected on this occasion were Mme. Rudersdorf, who sang the whole of the soprano music; Miss Louisa Baxter, the contralto; Mr. George Perren, the tenor; and Mr. Patey the bass.

With Mme. Rudersdorf, her energetic and effective mode of representing the "Messiah" music, the public have long been familiar; but with the lady who undertook the other part they are but little acquainted as an oratorio singer. Miss Baxter is unquestionably an excellent musician, and she made the most laudable exertions towards a satisfactory acquittal; but, as her voice is inadequate both in depth and volume to the music written, our commendation cannot go beyond the attempt to do Handel and herself justice. Of Mr. Perren it is only necessary to say that he sustained his well-won reputation. Mr. Patey's voice is much too small for many of the grave and ponderous passages scattered among the bass solos, but the energy and confidence displayed throughout frequently atoned for physical deficiencies. The young gentleman met with a very favourable reception. Although the band was not, numerically speaking, strong, the instrumentalists were men of high standing, while the judgment and ability displayed by Mr. Chipp at the organ served to fill up every point that might otherwise have been considered weak. Upon the whole, this was the best performance of the "popular oratorio" series.

SCIENCE AND INVENTIONS.

MEETINGS OF THE SOCIETIES.

STATISTICAL SOCIETY.—Dec. 20, Colonel Sykes, V.P., M.P., in the chair.—Samuel Whitbread, Esq., M.E., the Rev. E. Thorold Rogers, M.A., John Coles, H. J. Phillips, and H. R. Sharman, Esqrs., were elected Fellows of the society. Mr. David Chadwick, Treasurer of Salford, read a paper "On the Rate of Wages in Manchester and Salford and the Manufacturing Districts of Lancashire, during the last Twenty Years." The author commenced by stating that—at the request of Mr. Newmarch on behalf of the Statistical Society, and of Mr. Fleming on behalf of the Manchester Chamber of Commerce—he had been induced to undertake a statistical inquiry into the rate of wages in the manufacturing districts of Lancashire; but, owing to the equally strong objections entertained by both masters and operatives against supplying the requisite information, he, in common with all other writers on this particular subject, had had great difficulties to contend with. He had, however, spared no pains or labour to obtain reliable results. By means of repeated applications, personally or by circular, to the principal employers, he succeeded at length in obtaining a large number of returns; and from the most trustworthy of these returns, after carefully arranging and collating them, he had deduced the average wages paid in each trade and occupation. The author did not intend to enter into the question of the demand for and supply of labour in the various trades, but proposed to confine himself to a statement of the actual average—not weekly—earnings in each trade, and to the simple record of any extraordinary circumstances or facts affecting the rise or fall of the rates of wages in some of the principal branches of trade. The author divided his subject into the following heads:—(1) Cotton manufacturing trades; (2) Silk and other manufacturing trades; (3) Building trades; (4) Mechanical trades and workers in metals; (5) Miscellaneous trades; (6) Coal mining; (7) Agricultural labourers; and (8) Mercantile, office, and warehouse occupations. Commencing with the cotton manufactures, Mr. Chadwick referred to a table exhibiting the proportionate number of men, women, boys, and girls in a cotton mill employing 500 hands, and the average amount of wages paid weekly to each class in 1859. This table showed the average weekly wages to each person, in all departments taken together, to have been—men, 18s. 6d.; women, 10s. 2d.; boys, 7s.; and girls, 5s.; the proportionate number being—men, 95; women, 251; boys, 33; and girls, 121. According to Mr. Henry Ashworth, of Bolton, the average spinners' wages from 1842 to 1859 have varied as follows:—In 1842 the gross earnings were 36s. per week; in 1846, 38s.; in 1850, 32s. 6d.; and in 1859, 41s. per week; the piecers' wages during the same period having remained stationary at 16s. After briefly describing the process of cotton spinning and the social aspect of a cotton mill, Mr. Chadwick proceeded to state that out of the 2046 cotton factories in England and Wales in 1856, no fewer than 1480 were situated in Lancashire; and from the reports of the Factory Commissioners it appeared that out of the 50,000 operatives engaged in cotton and other manufacturing operations in Lancaster 83 per cent. could read, but only 58 per cent. could write. The total number of operatives engaged in the cotton trade in Lancashire Mr. Chadwick estimated at not less than 400,000. The sum paid to these 400,000 persons as wages at the present average rate of 10s. 3d. per week would amount to 205,833L per week, or 10,290,000L per annum; and the capital now invested in mills, machinery, and working stock, could not be taken at less than 52 millions sterling, divided between 28,000 spindles (costing from 23s. to 24s. per spindle), and 300,000 power-looms (costing 24L per loom); the estimated value of the working stock, &c., being about 20,600,000L. Mr. Chadwick then adverted to the cost of the raw material, and observed that, as the rate of wages remains nearly the same, any variation in the price of cotton becomes a matter of the utmost importance to the manufacturers; and that during several months in the last two years almost every manufacturer has been making and selling his goods at a certain loss on every pound of yarn and yard of cloth. In referring to the building trades, Mr. Chadwick gave some very striking particulars respecting the oppressive regulations of the trades' unions. The actual wages and hours of work are fixed by the union; and while the hours of labour have considerably decreased during the last twenty years, the rate of wages has increased from 11s. 3d. to 36 per cent. for the time employed. According to the rules prescribed by the trades' union, these labourers are paid in summer, for 55½ hours, 21s.; in winter, for 50 hours, 18s. The time occupied by the men in walking to their work each day is reckoned as *work*; but that spent in returning home is not, except on Saturdays, when the men all cease work so as to be able to walk back to their master's offices by one o'clock p.m. The men are allowed half an hour for one mile, forty minutes for two miles, and one hour for three miles. For all overtime the men must be paid 50 per cent. additional wages, and for overtime on Saturday nights and Sundays they receive double the usual rate of wages. No workman, under the severest penalties, is allowed to take any job by "measurement" or by "contract." The use of moulded bricks for arches, &c., is strictly prohibited; and as no master is allowed to have more than one apprentice at a time—a second being only admissible when an apprentice is in the last year of his servitude—the employment of apprentices is virtually at an end. An excellent rule prohibits the payment of wages in public houses, and entitles the men to charge for any time they may be kept waiting for their money, longer than an hour. In conclusion Mr. Chadwick remarked that the result of his inquiries proved that a large proportion of the operative classes, in the various branches of the trade, are receiving more wages at the present time than they have done during the last twenty years, and that there appears to be good reason to expect that the prosperity now prevailing is likely to be more than usually permanent.

GEOLICAL SOCIETY.—Dec. 14, Prof. J. Phillips, President, in the chair. The following communications were read: 1. "On some Remains of Polyptychodon from Dorking." By Prof. Owen, F.R.S., F.G.S. Referring to the genus of Saurians which he had founded in 1841 on certain large detached teeth from

the cretaceous beds of Kent and Sussex, and which genus, in reference to the many-ridged or folded character of the enamel of those teeth, he had proposed to call *Polyptychodon*, Prof. Owen noticed the successive discoveries of a portion of jaw showing the thecodont implantation of those teeth, which, with the shape and proportions of the teeth, led him to suspect the crocodilian affinities of *Polyptychodon*; and the subsequent discovery of bones in a Lower Greensand quarry at Hythe, which, on the hypothesis of their having belonged to *Polyptychodon*, had led him to suspect that the genus conformed to the plesiosaur type. The fossils now exhibited by Mr. G. Cubitt, of Denbies, consisted of part of the cranium, fragments of the upper and lower jaws, and teeth of the *Polyptychodon interruptus*, from the lower chalk of Dorking, and afforded further evidence of the plesiosauroid affinities of the genus. Professor Owen remarked that in a collection of fossils from the upper greensand near Cambridge, now in the Woodwardian Museum, and in another collection of fossils from the greensand beds near Kursk in Russia, submitted to the Professor's examination by Colonel Kiprianoff, there are teeth of *Polyptychodon*, associated with plesiosauroid vertebrae of the same proportional magnitude, and with portions of large limb-bones, without medullary cavity, and of plesiosauroid shape. Thus the evidence at present obtained respecting this huge, but hitherto problematical, carnivorous saurian of the cretaceous period seemed to prove it to be a marine one, more closely adhering to the prevailing type of the sea-lizards of the great Mesozoic epoch, than drawing to its close, than the *Mosasaurus* of the upper chalk, which, by its vertebral, palatal, and dental characters, seemed to foreshadow the saurian type to follow. Professor Owen exhibited also drawings of specimens in the Woodwardian Museum and in the collection of Mr. W. Harris, of Charing, which show the mode and degree of use or abrasion to which the teeth of *Polyptychodon* had been subject. 2. "On some Fossils from near Bahia, South America." By S. Allport, Esq. Communicated by Prof. Morris, F.G.S. The south-west point of the hill on which the Fort of Montserrat is built, in Bahia Bay, exhibits a section of alternating beds of conglomerate, sandstone, and shale. In the last Mr. Allport discovered a large dinosaurian dorsal vertebra, not unlike that of *Megalosaurus*, several crocodilian teeth, and numerous large scales of *Lepidotus*, together with a few molluscs (*Paludina*, *Unio*, &c.), some Entomostraca, and lignite. Two miles from Montserrat, in a N.E. direction, is the Plataforma, another hill of the same formation, but lower. The shales here also yielded similar fossils. These fossiliferous shales and conglomerates dip to the N.W. towards the bay, and appear to overlie a similarly inclined whitish sandstone, which rests against the gneissose hills ranging north-eastwardly from the point of St. Antonio. 3. "On a Terrestrial Mollusc, a Chilognathous Myriapod, and some new species of Reptiles, from the Coal Formation of Nova Scotia." By J. W. Dawson, LL.D., F.G.S., &c. On revisiting the South Joggins in the past summer, Dr. Dawson had the opportunity of examining the interior of another erect tree in the same bed which had afforded the fossil stump from which the remains of *Dendrerpeton Acadianum* and other terrestrial animals were obtained in 1851 by Sir C. Lyell and himself. This second trunk was about 15 inches in diameter, and was much more richly stored with animal remains than that previously met with. There were here numerous specimens of the land-shell found in the tree previously discovered in this bed—several individuals of an articulated animal, probably a Myriapod—portions of two skeletons of *Dendrerpeton*, and seven small skeletons belonging to another reptilian genus, and probably to three species. The bottom of the trunk was floored with a thin layer of carbonised bark. On this was a bed of fragments of mineral charcoal (having sigillaroid cell-structure), an inch thick, with a few reptilian bones and a *Sternbergia*-cast. Above this, the trunk was occupied, to a height of about six inches, with a hard black laminated material, consisting of fine sand and carbonised vegetable matter, cemented by carbonate of lime. In this occurred most of the animal remains, with coprolites, and with leaves of *Noeggerathia* (*Poacites*), *Carpolithes*, and *Calamites*, also many small pieces of mineral charcoal showing the structures of *Lepidodendron*, *Stigmaria*, and the leaf-stalks of Ferns. The upper part of this carbonaceous mass alternated with fine grey sandstone, which filled the remainder of the trunk as far as seen. The author remarked that this tree, like other erect *Sigillaria* in this section, became hollow by decay, after having been more or less buried in sediment; but that, unlike most others, it remained hollow for some time in the soil of a forest, receiving small quantities of earthy and vegetable matter, falling into it, or washed in by rains. In this state it was probably a place of residence for the snails and myriapods and a trap and tomb for the reptiles; though the presence of coprolitic matter would seem to show that in some instances at least the latter could exist for a time in their underground prison. The occurrence of so many skeletons, with a hundred or more specimens of land-snails and myriapods, in a cylinder only 15 inches in diameter, proves that these creatures were by no means rare in the coal-forests; and the conditions of the tree with its air-breathing inhabitants implies that the *Sigillaria* forests were not so low and wet as we are apt to imagine. The little land-shell, specimens of which with the mouth entire have now occurred to the author, is named by him *Pupa vetusta*. Dr. Dawson found entire shells of *Physa heterostropha* in the stomach of *Menobranchus lateralis*, and hence he supposes that the *Pupa* may have been the food of the little reptiles the remains of which are associated with them. Two examples of *Spirorbis carbonarius* also occurred; these may have been drifted into the hollow trunk whilst they were adherent to vegetable fragments. The myriapod is named *Xylobius Sigillariae*, and regarded as being allied to *Iulus*. The reptilian bones, scutes, and teeth referable to *Dendrerpeton Acadianum* bear out the supposition of its labyrinthodont affinities. Those of the new genus, *Hylonomus*, established by Dr. Dawson on the other reptilian remains, indicate a type remote from *Archegosaurus* and *Labyrinthodon*, but in many respects approaching the *Lacertians*. The three species determined by the author are named *H. Lyelli*, *H. aciculatus*, and *H. Wymani*. 4. "On the Occurrence of Footsteps of Chirotherium in the Upper Keuper of Warwickshire." By the Rev. P. B. Brodie, F.G.S. True chirotherian footprints do not appear to have hitherto been met with in the Keuper of Warwickshire; but a specimen of Keuper sandstone showing the casts of a fore and a hind foot of Chirotherium was lately turned up by the plough at Whitley Green, near Henley-in-Arden. The breadth of the fore foot is about 2 inches; the hind foot is 4½ inches across. As the New Red sandstone of Cheshire, so well known for its fine chirotherian foot-tracks, certainly belongs to the upper part of the New Red series, it may now be further correlated with the Upper Keuper of Warwickshire, the latter having yielded true chirotherian footprints.

MEETINGS FOR THE ENSUING WEEK.

MON.London Inst. 7. Mr. Joseph Towne, "On the Organs and Phenomena of the Senses, Intellectual Powers, and Memory."

Actuaries. 7. "On a Formula for calculating the value of a Survivorship Assurance." By M. Reboul. "On the Purchase of Life Assurance Policies as an Investment." By Archibald Day, Esq.

TUES.Pathological. 8. Anniversary.

Photographic. 8.

WED.London Inst. 7. Mr. E. W. Brayley, "On the Physical History, Structure, and Materials of the Earth."

Geological. 8. 1. Capt. T. Spratt, "On the Geology of Southern Bessarabia."

2. Messrs. T. Rupert Jones and W. K. Parker, "On the Recent and Fossil Foraminifera of the Mediterranean Area."

3. Prof. Goepert, "On the Palaeozoic Fauna."

4. Prof. J. Phillips, "On some Cretaceous Sections near Oxford."

Pharmaceutical. 8.

R. Soc. Literature. 8.

Archaeological Inst. 4.

London Inst. 7. Mr. Thomas A. Malone, "On Certain Principles of Vegetable and Animal Chemistry, and their Application to the Arts and Purposes of Life."

SAT.Asiatic. 2.

SCIENTIFIC ITEMS.

AFRICAN EXPLORATION.—The Geographical Society of Paris offers a prize of 6000 francs (240£) to the traveller who shall first perform the journey from Algeria to Senegal, or from Senegal to Algeria, passing through Timbuctu.

SELF-WINDING CLOCK.—The *Norwich Mercury* announces that, after years of mechanical labour and many mathematical tests, Mr. James White, of Wickham Market, has completed and has now in constant operation a self-winding clock, which determines the time with unfailing accuracy, continuing a constant motion by itself, never requiring to be wound up, and which will perpetuate its movements so long as its component parts exist.

INHALATION OF CHLOROFORM.—An interesting paper has just been communicated to the French Academy of Medicine by Dr. Beraud, on the subject of Dr. Faure's method of administering chloroform. This method consists in causing that agent to be inhaled by one nostril only, the other remaining mean-while in free communication with atmospheric air. The apparatus is extremely simple, consisting of a bottle with two necks or tubulatures, and capable of containing 100 grammes of water. An india-rubber tube with a tapering end is adapted to one of the necks, and is intended for insertion into the nostril; the other neck remains open, the operator stopping it with his thumb when necessary. The tube is 17 centimetres in length, and has a diameter of at least 13 millimetres. To use this apparatus, pour about 10 or 12 grammes of chloroform into the bottle, and having stopped the open tubulature with your thumb, let the patient receive the tube into his nostril, recommending him to breathe naturally. There being no communication between the bottle and the atmosphere, the chloroform does not evaporate, and the patient is not aware of any unpleasant sensation. The subject having now acquired the habit of breathing in that way, the operator gradually slackens the pressure of his thumb, and allows a little air to enter, by which means the patient inhales atmospheric air charged with a little chloroform. From that moment, according as the painful sensation increases or diminishes, the outer air is alternately admitted or excluded, until the thumb being entirely withdrawn, the patient receives the full quantity required. The operation may also be conducted thus: Let the patient breathe through the empty bottle, and then introduce a drop of chloroform, then another, and so on gradually. The great point is not to allow the effluvia of chloroform suddenly to exercise too irritating an influence upon the respiratory organs. After the second or third minute the operator should shake the bottle, so as to project the liquor on its sides, by which the evaporating surface is considerably increased. Should the patient happen to open his mouth the operator must close it with his hand. By this process the patient feels no pain, no sensation of suffocation or dyspnoea, nor is there any congestion to the brain. The state of anaesthesia may be continued with the greatest ease, and without danger, by keeping the tube ready to be again introduced into the nostril, if necessary; nor is there any possibility of sudden asphyxia, as the effects of the agent develop themselves very gradually.

NEW METHOD OF PRODUCING ANAESTHESIA.—Dr. James Braid described in a work of his what he called hypnosis, or nervous sleep, which might be induced in the following manner: If a bright object be placed before the median angle of the face, that is, between the eyes, at a distance from eight to fifteen English inches, and the subject be requested to fix his eyes constantly upon this object, so as to produce a permanent contraction in the ocular and palpebral muscles; after a few minutes a state of complete insensibility is produced. Dr. Broca was not aware of these facts, when his attention was called to them by Dr. Azam, professor of clinical surgery at Bordeaux, who, it seems, has already applied this discovery to surgical operations with great success. Encouraged by his example, Dr. Broca, after some precautionary experiments, resolved to try the method in an important case, which was that of a woman, aged twenty-four, who was to undergo the extirpation of an abscess. The patient was made to look steadfastly at an eye-glass, which was held at fifteen centimetres from her nose. The pulse soon fell; at the end of two minutes the operators could raise her arm in a vertical position, where it remained immovable. The patient breathed rather heavily; after five minutes, Dr. Follin, who assisted Dr. Broca, made a slight incision in her arm, which she did not feel. Her insensibility being thus placed beyond a doubt, a large cut was made on the swelling. The patient uttered a faint cry, which lasted less than a second, but that was all; there was not the slightest throb of a muscle; her members remained in the same attitude in which they were placed; her insensibility was complete, and continued after the eye-glass had been removed from before her face. In order to rouse her after the operation, Dr. Broca rubbed her eyes repeatedly with his finger, and blew cold air upon them, when at length her limbs collapsed from their forced position, and she came to herself again. She would not believe that she had been operated on until she felt that the place was sore.

ARCHÆOLOGICAL ITEMS.

THE SALE OF THE NORTHWICK COINS.—The eleventh and twelfth days of sale concluded the disposal of the first part of this collection. We give, as before, the more important lots.—Eleventh day: *Kings of Syria: Silver Coins*.—1360-2. Antiochus IX. (Philopator), portrait, to right, with short beard; reverse, Minerva Victrix, with ΦΛΑΟΙΑΤΟΡΟΣ, to left, ΙΙΙ, in monogram over Λ; all in the usual wreath. Extremely fine, and very rare; size, 8; weight, 255-310 grains. Another, with the same surname, but the type of Zeus Nicephorus, seated; in the field ΕΑΑ, superposed, or reading downwards. In very fine condition, and extremely rare; size, 7½; weight, 248½ grains—14L 10s. 6d. *Copper Coins*.—1428. Balatae, turreted head, to right; reverse, ΒΑΛΑΝΕΩΤΩΝ, Victory holding up a wreath; size, 5. Larissa Cassiotides; head of Apollo, to left; reverse, ΛΑΡΙΣΑΙΩΝ; Diana shooting with a bow and arrow, to right; size, 5. Both unpublished, and in extremely good condition—12L 15s. 1433. Nicopolis Seleucus, Sev. Alexander; reverse (a long inscription), Nemesis in a distyle temple. Very rare and in good condition; size, 5½—14L. *Kings of Persia: Silver Coins*.—1476. Uncertain king. A crowned archer, with javelin and bow, about to kneel on the right knee; reverse, an oblong indentation in which are several accidental forms in relief. In good condition and very rare; size, 6½; weight, 234 grains—10L 2s. 6d. 1477. Uncertain King of Phoenicia, a Phoenician legend around the head of Minerva, to left; reverse, the same legend in two sections on either side of the head of the same goddess; full face, wearing a helmet, with two lofty and spreading crests, and the hair

arranged in ringlets, all within a sunk square; an exquisitely fine work, extremely rare, and in very fine condition; size, 4½; weight, 171 grains. On the obverse of this rare and very beautiful coin the lower parts only of the Phenician letters before the head are visible, but on the reverse the legend is remarkably distinct. This fine coin was purchased by Mr. Poole for the British Museum. Twelfth Day: *Kings of Egypt: Gold Coins*.—1499-1502. Ptolemy I. (Soter), the pentadrachm, usual portrait; reverse, ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ, an eagle standing on a thunderbolt; in the field, to left, Σ, over a small oval shield. Very fine; size, 6; weight, 275 6-10 grains. Three other varieties, equally fine, and of nearly the same size and weight.—23. 15a. 1509-12. Arsinoe Philadelphi, the octodrachm; veiled and diadem portrait to right, a sceptre over the left shoulder, the end of which appears above her head; reverse, ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ; a double cornucopia, with the usual pendent grapes, τανία, &c.; good portrait and in fine condition; size, 7½; weight, 426½ grains. Another variety, without either letter or symbol on either side of the coin; extremely fine; size, 7; weight, 428 6-10 grains. Another, with A behind the head, perfect condition; size, 7½; weight, 429 grains. A fourth variety, with Θ behind the head; extremely fine work, and perfect as it came from the die; size, 7; weight, 428 6-10 grains—31. *Silver*.—1532. Arsinoe Philadelphi, the decadrachm; types precisely as the gold octodrachms, but with H H behind the head; rare to excess, and in a fine and most satisfactory condition; size, 10; weight, 540 grains; only three varieties of these rare medallions are described by Mionnet, for two of which he cites the French Cabinet, and for the other that of M. Allier—32. 1574. L. Verus; reverse, a female holding ears of corn and a cornucopia; extremely fine portrait and in almost perfect condition; the finest known specimen—22. *Silver Coin*.—1588. Barce, ΑΚΕΣΙΟΣ, full-faced bearded head of Jupiter Ammon; reverse, the Silphium, between the letters ΒΑΡΚΑΙ, in three lines; extremely rare and in perfect condition; size 8; weight, 199 4-10 grains—31. (From the Thomas Collection, 2949, where it brought only 8l.; engraved in Mionnet, sup. ix., tab. viii., f. 19-5). 1591. Cyrene, before the bearded head of Jupiter Ammon, to right, all within an engraved circle, with the letters ΚΤΡΑ before the head of Ammon; reverse, the Silphium; size, 7; weight, 267 7-10 grains; the coins of Barce and Cyrene of these heavy weights are exceedingly rare—20 guineas (Lord Northwick purchased the above specimen at Mr. Thomas's sale for 9l.). 1626-33. Eight cabinets in mahogany, satinwood, and rosewood, the principal containing 54 drawers, pierced for all sizes of coins—54. 12s. The amount of the last two days was nearly 11000; total amount of the 12 days 8565. The second portion of the Northwick collection, comprising the Roman series, will be brought to the hammer during the ensuing month of March.

DISCOVERY OF OLD COINS.—The *Carlisle Patriot* records a singular discovery, made a few weeks ago by a young girl, named Ann Jardine, who lives with her uncle, a farmer residing near Lochmaben. She was taking some peats off a stack, when one of them broke in pieces, and a large number of silver coins which it contained were scattered around. There were more than 100 of them, chiefly of the reign, so far as we can ascertain, of Edward I.; one only bore the name of Alexander of Scotland. The turf was cut not far from the house. The whole of the coins were in remarkably good preservation, considering the time—probably not less than 500 years—these interesting relics of the currency of a former age must have lain in the bog where the turf was cut. It is very probable that they only form a portion of a much larger number. The discoverer of them, for some time past, has repeatedly observed among the peat ashes under the grate circular pieces of metal, which she supposed to be bobbin-tops, but which are now reasonably thought to have been coins similar to those discovered in the peat, the action of the fire having obliterated all traces of the lettering.

MISCELLANEA.

THE FOLLOWING MINUTE, recently passed by the Lords of the Committee of Council on Education, particularly addresses itself to those who are interested in providing women with suitable occupations:—“My Lords proceed to consider the position of the school for female students at 37, Gower-street. Originally female classes were held in the School of Design in Somerset House. Owing to want of accommodation, it was removed into separate premises in the Strand, opposite Somerset House. Outgrowing these premises, a house was hired for it in 1851 at 37, Gower-street, at a rental of 125l. per annum, which, together with the taxes, repairs, and furniture at 97l., amounts to 222l. per annum, and is paid by the Department. In addition, the Department bears the cost of cleaning, lighting, and a messenger, estimated together to cost about 130l. per annum. The Department also pays the whole cost of examples, and the annual salary of a superintendent at 120l., besides the certificates on competency usually paid to teachers, and allowances to pupil-teachers; so that the total contribution of the State exceeds 500l., incurred on behalf of a school which can only be considered in the light of a metropolitan district school. The students' fees cover for the most part the cost of instruction, but are insufficient to pay the local expenses. The existing arrangement for these local expenses must be considered in the light of an inheritance from the old system of the Schools of Design, and present the sole remaining example of that system, forming a solitary exception at the present time. Since the school was located in Gower-street in 1852, an efficient school for training female students as teachers has been attached to the Normal Central Training School, and separate classes for female students, taught by female teachers, have been formed in the district schools of Finsbury, Hampstead, and Spitalfields; whilst female students are admitted to the general classes in the district schools of Saint Martin's-in-the-fields, Saint Thomas' Charterhouse, Rotherhithe, Lambeth, and Saint George's-in-the-East. As the State bears no part of the local expenses in the district schools of the metropolis, the school at Gower-street is to that extent an unfair competitor with them. For all the requirements of female students whose means are limited, the various district schools do, or may, afford ample and cheap opportunities for study. My Lords consider that the time has arrived when the Department should no longer be charged with the local expenses which in other cases are paid by the voluntary principle, and that if the school at Gower-street is to be maintained, some voluntary agency must undertake its local management. Towards accomplishing this, the Department will give every aid in its power; but it should be clearly understood that the rent and local expenses of the school will cease to be paid by the Government in the course of next year, and that if no voluntary agency should come forward the school will be closed.”

The case of *Sculley v. Ingram*, about which so much stir and expectation have arisen in the newspaper world, is postponed until next term as a *remand*, and will come on for hearing early in the term. When the case was mentioned, it was stated that mutual friends had endeavoured to adjust the differences without going to law, but that Mr. Ingram feels his character so much at stake that he ought not to shrink from investigation.

The Melbourne papers publish a copy of the despatch forwarded by Sir Henry Barkly to the Home Government against the proposed increase of post-

age on newspapers transmitted from England to Australia. Subjoined is the main portion of his Excellency's remonstrance:—“It will be seen that the imposition of this extra rate is protested against by my advisers on various grounds, and that it is not intended to collect any corresponding charge on newspapers sent from hence, as suggested. The truth is, that public feeling in the colony has been strongly excited on this subject, partly from the suddenness of the step, the first intimation of which was derived from the report of a debate in Parliament brought by a steamer preceding that with your despatch, but still more from the unceremonious tone of the Post-office authorities, and the scanty explanation afforded as to its necessity; it being considered that the postage on letters might next be raised without consultation with the other parties to the steam postal contract, as the plea of the cost of conveyance exceeding the amount collected would equally apply, whilst no reason is assigned why the transit through Egypt should be more expensive, now that the railway across the desert is completed, than it was when the mail boxes were carried by camels. Viewing the question myself, broadly, as one of public policy, I feel bound respectfully to urge on your consideration that nothing can tend so much to maintain those amiable relations which now happily exist between the Australian colonies and the mother country as the perfect knowledge of what is passing respectively in each, and the complete interchange of ideas on all points of mutual interest, which can alone be attained through the freest possible circulation of the public journals. Now, the tendency of the proposed change must inevitably be to diminish that circulation—and as I have never heard that there was any reason on other grounds to doubt the wisdom and efficiency of the cheap and uniform system of postage to which British legislation has of late years been consistently directed, I earnestly trust that change, already postponed in consequence of remonstrances at home, will, in deference to the still stronger objections of the colonies, be altogether abandoned.”

Particulars of the affray in Nashville, in which Mr. Poindexter, editor of the *Union and American*, was shot by Mr. Allen A. Hall, of the *News*, are given by the *Nashville Banner*. The difficulty originated, as has already been stated, in a political controversy, during which Mr. Poindexter sought to fasten upon Mr. Hall the charge of being ready to unite with the republican party. These insinuations Mr. Hall repelled with much emphasis, characterising their author as “unscrupulous,” and as guilty of “disreputable practices.” Mr. Poindexter replied in the same manner, and an altercation finally ensued between a son of Mr. Hall and Mr. Poindexter, which resulted in nothing more serious than blows. While a correspondence was pending between the principals in the affair, a card was inserted in the *News*, which so excited Mr. Poindexter that he called at the office of the paper with the evident intention of assaulting Mr. Hall. That gentleman did not happen to be in at first, but being warned of Mr. Poindexter's approach, when about to call the third time, he advanced into the street, and as he approached ordered him to stop. Suspecting that Mr. Poindexter was about to draw a weapon, Mr. Hall levelled a double-barrelled shotgun at his antagonist and fired. Mr. Poindexter fell, and in a few moments expired, without uttering a word. A coroner's jury returned a verdict which warranted the authorities in holding Mr. Hall for trial in 5000 dollar bonds, which were immediately furnished.

Nashville, Tennessee, is a trying place for editors. Mr. Poindexter, editor of the *Union and American*, was shot down a few days ago, and Mr. Eastman, co-editor of the same paper, died three days after of apoplexy. Mr. Hall, of the *News*, is in gaol on a charge of murder, and the editors of the *Gazette*, one night last week, found a barrel of gunpowder under their building, with a slow match attached. It was evidently the design to blow up the establishment, editors and all.

An American correspondent gives the following affecting and interesting account of the last moments of Washington Irving: “During Monday Mr. Irving walked out to his garden, a short distance from the house, and gave some instructions to his gardener. He also gave instructions to the carpenters who were employed in making some alterations in his library. He did not ride out during the day, as was his custom, but, as he made no complaint of feeling more indisposed than usual, the omission was not thought by his family to arise from any alarming conditions. He dined with the family about four o'clock, and after dinner proposed that they should spend the evening in amusement, conversation, and reading. In addition to the regular members of the family, consisting of Ebenezer Irving, the brother of the deceased, with his three daughters, and Pierre M. Irving, a nephew, with his wife, another nephew, Rev. Pierre M. Irving of New Brighton, Staten Island, the literary executor of the deceased, was also present, having accidentally come up from Staten Island that day. The evening was spent according to the proposal of Mr. Irving, and, excepting an occasional reference to his difficulty of breathing, none of the party appeared more cheerful or a more gratified sharer of the enjoyment than he. In the intervals of conversation he glanced over the pages of several books that lay on the centre table, and the last book he is believed to have opened was Lieutenant Page's “History of the Paraguay Expedition.” About half-past ten o'clock he rose to retire, and, taking his leave of the company, he ascended the stairs alone to his bedroom. While upon the steps he met his nephew, Rev. Mr. Irving, coming down, holding in his hand a needle for sewing manuscripts. Mr. Irving accosted him in a playful manner, saying, ‘Why Pierre, what are you doing with a needle?’ and passed on to his room. These were the last words he ever uttered. One of his nieces, Miss Sarah Irving, had preceded him to his room, and when he entered, she was engaged in arranging his books so that they would be convenient of access in his hours of wakefulness during the night. While engaged in this duty, she was startled by a noise as of some one choking, and turning round she saw Mr. Irving press his left hand to his heart and fall forward. He caught hold of a table in falling, and gradually sank down on the floor. The noise was heard in the parlour below, and in a moment every member of the household was around him; but before any of them reached him he had ceased to breathe. Supposing that he had fainted, efforts were made by the family to restore him, and meanwhile Dr. Caruthers and Mr. George D. Morgan, a near neighbour and intimate friend of Mr. Irving were sent for. On the arrival of the doctor, he made an examination of the body, and announced that life was extinct.”

The American correspondent of the *Daily Telegraph* states that during the hour appointed for conveying the remains of the late Mr. Irving to their last resting-place, the bells were tolled slowly and solemnly. The same correspondent relates a circumstance connected with the early life of Irving, which (he says) has never been made public before. When young, he became intimately acquainted with the daughter of one of the Knickerbockers of the time, sturdy in family and in wealth. With the young lady he pressed his suit successfully; and in time the father might have succumbed, despite the fact that he regarded the resources with which Irving proposed to support a wife too slender to maintain the style of luxury to which his daughter had been accustomed. In an evil hour, as it seemed, a Dr. Creighton, a minister of the Established Church, despite his Scottish parentage, fell in with the gentleman whom Irving was so desirous of making his father-in-law. The clergyman's eyes were dazzled by the beauty of the same young lady who had won the heart of the aspiring author, and the eyes of the father were blinded to all

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other considerations by the wealth which Dr. Creighton offered together with his heart. Time and persistency pushed Irving from the scene; and the girl, obedient to her father's earnest entreaties, gave his preference the precedence of her own. But the saddest part of the story remains to be told. When the question of the marriage portion was under consideration, the father stated that the family had been tainted with insanity, and to guard against the evils of harsh treatment, should his daughter be afflicted with the same malady, insisted that a certain sum should be set aside, which, in the event of such a calamity, should be devoted to her maintenance on her estate on the banks of the Hudson, and that in no event should she be removed from the mansion there. These terms the ardent suitor, hoping for the best, complied with. It may have been the result of hereditary disease, or of the effort to crush out and kill her young hopes, but not many years elapsed before the wife was a raving maniac. She became so violent that confinement was rendered necessary, and the family mansion was converted into an asylum, Dr. Creighton building another house on a distant part of the estate. The unfortunate woman is still living, and on quiet nights her shrieks may be heard ringing shrilly along the banks of the river—almost audible, too, at the secluded retreat which Irving occupied. No heart but his own knows how much the sad event may have tinged his own life, or to what exertions it may have urged him in attempting to drown all remembrance of his own disappointment. Dr. Creighton has for years officiated at the humble chapel where Irving worshipped, and, singularly enough, read the burial service for his former rival.

M. Guizot, says a Paris letter, who is giving the last touch to the third volume of his memoirs, has lately received a very flattering compliment from his townsmen of the city of Nîmes. The honorary presidency of the Academy of Nîmes having been offered him, the illustrious statesman hastened to reply by a letter in which he accepted the appointment. M. Guizot added that, notwithstanding his advanced age, he hopes to render his presidency effective.

M. de Lamartine's paternal estate of Monceaux, near Macon, is advertised for sale by auction at the Chamber of Notaries in Paris, on the 7th of February next. The upset price is fixed at 1,000,000 francs. The French papers publish, on behalf of M. de Lamartine, a contradiction of the report, which, it seems, has been circulated, that he proposes to deliver public lectures. He had arrived in Paris from Macon, and is working at his serial, the *Entretiens Littéraires*.

M. Lacroix, a journalist, attached to the French journal, the *Messageur*, appeared before the Tribunal of Correctional Police to complain that M. Dumont, ex-gerant of the *Estafette* and the *Messageur*, had assaulted him. A few days back, it appeared, as he was walking between five and six o'clock along the Rue Coq Heron with M. Achille Jubinal, deputy in the Legislative Body, M. Dumont suddenly came up to him in a dark spot, and, exclaiming, "Ah! brigand! brigand!" I threatened to pay you off!" struck him in the face. M. Dumont, when called on for his defence, said that he had been led to strike complainant in consequence of feeling great indignation at his having caused an affair in which he (Dumont) was interested to fail, and in consequence of calumnies having been spread about him; but he declared that he had not laid wait for the complainant, and that on first approaching him his intention had been not to strike him, but to ask him for explanations of his conduct; he added, that he deeply regretted what he had done, and implored the indulgence of the Tribunal. The advocate of M. Dumont proposed to explain the circumstances which had occasioned the assault; but the Tribunal said that it was not necessary that he should do so, and fined M. Dumont 200fr.

The *Journal-de-Saône-et-Loire*, of Macon, of the 30th ult., says: "M. de Lamartine left yesterday for Paris. No purchaser having come forward for his estates, and the national subscription having only produced about 160,000fr. to pay more than 2,500,000fr. of debts, M. de Lamartine was obliged to ask for time. He called all his creditors (more than 400) together at the Chateau of Montceau, and proposed to give up to them his estates, the value of which exceeded his liabilities. He also stated that, notwithstanding the insufficiency of the national subscription, he had paid to his creditors in eighteen months out of the produce of his literary labours a sum of 1,200,000fr., and engaged to pay in January and February next a further sum of 300,000fr., so that his debts would be reduced to 1,000,000fr. He therefore solicited the indulgence of dividing his payments into three or four instalments, hoping, he said, by labour and economy, to pay every one in full. However inconvenient it might be for several among the creditors to have their debts settled in these small payments, yet not one of them opposed the proposition."—[Surely there must be some exaggeration here! Possibly an extra cipher to all the sums named. It is difficult enough to believe that a poet could get into debt for 100,000fr., but absolutely impossible to credit that "the produce of his labours" for eighteen months could be represented by any such a sum as 48,000fr.!!—Ed.]

Justus Liebig, in the supplements to the *Allgemeine Zeitung*, has commenced the publication of a new series of popular letters on the subject of agricultural chemistry. They are addressed to Alderman Mechi.

A Hungarian has addressed a letter to the journals, explaining the position of the University of Pesth as regards the Emperor of Austria. The University of Pesth is the only University of Hungary. It was founded by the liberality of a few patriots of high standing, and not by Austrian rulers, as has been stated. Under the reign of Queen Maria Theresa it was sanctioned under the name of "University of the whole kingdom of Hungary." The endowments of the University of Pesth are so great that, with the exception of Oxford, no other University in Europe can equal them. The Austrian Government, intent upon destroying the nationality of Hungary, has insisted that though the Hungarian language might be used in the lower schools, German was to be used at the University; so that out of seventy-five subjects only eight are delivered in Hungarian. Against this the students have protested, and the petition was to be presented, not by the heads of the University (whom the students look upon as enemies), but by a deputation of themselves. When the Rector of the University heard of this, he convened a meeting of the students, presided over by the heads of the colleges, and when the Rector attempted to address them in German, he was silenced by a shout of "Nem Eltük" (we don't understand). Upon this a Hungarian Professor, universally esteemed, was requested to translate the Rector's observations, which were to the effect that the presentation of the petition was prohibited, and that the deputation would be regarded as offending against the law, and be punished accordingly. But as he could not show them any such enactment, the deputation declared that they should not desist from their intention. On the following day the deputation proceeded to Vienna, despite the advice of the police authorities, who endeavoured to dissuade them from the step at the railway station. On reaching Vienna they did everything in their power to procure an audience of the Emperor, but all in vain. Even his Excellency the minister Count Than would not receive them. Having exhausted every means, a promise was made to them that their petition should be placed in the hands of the Emperor. The deputation of nine was cited before the police at Vienna and cross-questioned. On their return to Pesth they were again interrogated; it has still to be seen whether they will be subjected to punishment.

THE PUBLIC READING SOCIETY, established at the beginning of the year, has just made its first report as follows:

The Public Reading Society was established last winter. In a great measure its origin is owing to the lecture on Public Reading delivered in November last at the South Kensington Museum, by the Rev. W. H. Brookfield, one of her Majesty's Inspectors of Schools. Mr. Brookfield's lecture did not in the smallest degree attempt, as he at once avowed, to teach his hearers *how to read*, nor did his remarks have reference to Public Reading as an art, or consider it at all in an *eloquence point of view*. His lecture was one eminently practical in its tone, and equally so in its object. He suggested that there should be organised, here and there throughout the country, small societies for public reading, who should make arrangements, in mechanics' institutes, village schoolrooms, ordinary reading-rooms, or other convenient places, for periodical occasions when working people, too tired with their day's work to find pleasure in reading to themselves, might have an opportunity, if they wished it, of hearing others read books, or selections from books, of which the primary and avowed object should be *not to instruct*, but to *amuse*. It seemed very probable that there might be a great number of intelligent persons who, having spent ten or twelve hours in that noblest of all occupations, labouring to earn by the sweat of their brow the honest bread of life for themselves and their families, might feel it irksome, first, perhaps, to select book from a scanty stock, and then sit down and labour through its small print; and such books as lending libraries usually consist of are apt to be very small indeed. All these considerations formed a serious obstacle to the real pleasure that a working man might derive from his reading, more especially if not a very apt scholar in such pursuits, or somewhat advanced in life, when the eye, ear and mind are rather disposed to be passive recipients of amusement than active agents in seeking it for themselves. Bearing all this in memory, it was yet thought far from being improbable that a working man and his family might find a wholesome gratification, and a very useful and enlivening change of thought, in listening to some person who enjoyed more leisure, and who had in the first place taken the trouble to select what might be interesting, and then to acquaint himself beforehand thoroughly with its meaning, so as to read it in such a manner as might itself be a sort of explanation of that meaning.

Now, on these and similar assumptions, it seemed probable that if occasional assemblies, particularly during the long evenings of winter, could be held for this purpose, provision might be made for, at all events, a blameless entertainment.

And it was well observed by Mr. Brookfield, "that he who contrives what shall be a real wholesome amusement, which those who partake of it shall feel to be an amusement, and voluntarily seek as an amusement, and at the same time a blameless amusement, may rest satisfied his time and labour have not been misemployed. All who consider the subject must admit that the man who can furnish, not a piece of ostentatious imposture calling itself an amusement while it amuses nobody, but a real acknowledged pleasure, and, at the same time a pleasure that leaves no sting behind it, for those poor hard-working men and women who certainly, in their daily life, have not too much pleasure, may assure himself he has done a good work, and need not perplex his mind with pedantic questions as to the amount of profitable results that will follow from the services he has rendered."

Mr. Brookfield's lecture attracted considerable attention, and was fully reported in the *Times* and other leading journals in the metropolis as well as in the country.

It will be observed that Mr. Brookfield did not claim any merit on the score of originality as being the first to suggest the idea, for several desultory attempts had been made to establish something of the sort at various times and in different places. Among others, two gentlemen of the Temple (Mr. E. W. Cox and Mr. C. J. Plumptre) had found such attempts to provide wholesome amusement for working people in the country well attended and well received. After giving the subject their best consideration, and discussing it with others, they agreed to make the experiment in London, to give their gratuitous services as honorary secretaries and readers, and devote all the time and labour it was in their power to spare from their ordinary pursuits. A communication was made in the first instance to Mr. Brookfield, who responded at once most heartily to the appeal, and promised his co-operation and support.

A preliminary meeting was held at the chambers of the honorary secretaries in the Temple, and men of such note as the Rev. Frederic Denison Maurice, the Rev. J. M. Bellew, the Rev. J. G. Lonsdale, Mr. S. C. Hall, Mr. Howitt, and several others, either personally attended or wrote letters expressing their warm sympathy and approval. Lord Brougham, with that readiness and zeal which distinguish him so pre-eminently in all matters wherein the welfare and progress of the people are concerned, at once consented to accept the office of president. The Bishop of London and the Bishop of Oxford also gave to the project the sanction of their names and approval, and so also did many other eminent persons, to whose generosity and support the projectors of the society are mainly indebted for the means of making their first experiments, and among whom may be mentioned the well-known names of Alfred Tennyson, Esq., Charles Kean, Esq., and W. C. Macready, Esq.

As little time as possible was lost, after the holding of this preliminary meeting, in establishing the Society. A committee was formed, and in January the first public reading in the metropolis began. It was announced in the advertisements and prospectuses which the society issued, that its object was to establish public readings for the entertainment and instruction of the working classes, and that its plans were, to procure public halls, schoolrooms, and other convenient places, at a small cost, and to supply evening readings from English literature adapted to interest and amuse a general audience, such as the works of Shakespeare, Scott, Goldsmith, Dickens, Tennyson, Longfellow, Macaulay, &c., &c. It was announced that some seats would be reserved for those who could afford to pay for the accommodation, at the price of 6d. (which, in fact, would be their contribution towards the cost of providing for the poor), but that, with this exception, the rooms would be open to any person on payment of one penny, and that no more would be admitted than could be comfortably seated. It was also announced that, as a general rule, the readings would begin at eight o'clock precisely and close at half-past nine. Public institutions, clergymen, and parish authorities, were invited to lend the use of rooms convenient for the purpose, and competent readers were requested to give their assistance.

The first public reading took place at Crosby-hall in February, when, in addition to the two honorary secretaries, the Rev. J. M. Bellew and the Rev. W. H. Brookfield gave their valuable services as readers. The evening began by a short introductory address from Mr. Brookfield, explanatory of the formation and objects of the society. He then read a selection from Shakespeare's play of "The Merchant of Venice," and was followed by Mr. Plumptre, who gave "The Lady Clara Vere de Vere," from Tennyson. Mr. Bellew next read, in his own unrivalled manner, "The Bridge of Sighs" and "The Song of the Shirt," by Hood; and was succeeded by Mr. Cox, who read Macaulay's "Lay of

the Spanish Armada." The evening terminated by Mr. Bellew reading, to the thorough delight of his audience, one of the most humorous of the Ingoldsby Legends. Since that time public readings have taken place, two and three times a week, at various lecture-halls, parochial schoolrooms, &c., in the metropolis and its suburbs, and among the authors principally read may be named Shakespeare, Goldsmith, Wordsworth, Tennyson, Longfellow, Macaulay, Bulwer, Dickens, Aytoun, Hood, Barham, Haliburton, and other standard writers in prose and poetry. Sometimes two or three evenings have been devoted to reading a continuous work; on other occasions different selections have been given by one or more readers. The society has not contented itself with confining the movement to London. It has carried out its work in a few of the towns and villages not far from the metropolis; and even further usefulness may be anticipated when it is mentioned that the scheme has already extended to Scotland, a similar society having been formed at Glasgow through the zealous co-operation of Mr. P. M. Dove, the well-known and able editor of the *Glasgow Commonwealth*, and the author of several works of repute on philosophy and social science. Similar societies have also been set on foot in the Bombay and Madras Presidencies in India, that at Madras being mainly carried on by the Rev. W. A. Plumptre, of the Missionary College establishment.

The total number of public readings, beginning February 7 and ending May 9, was eighteen—held at Crosby-hall, Sussex-hall, Eyre Arms Assembly Room, St. Martin's Schoolroom, St. George's Schoolroom; Wyde's Reading-rooms, Guildford Institute, Cranley National School, Mill-hill.

The following gentlemen gave their services as readers:—The Rev. J. M. Bellew; the Rev. W. H. Brookfield; the Rev. Alex. Watson; the Rev. O. F. Owen; E. W. Cox, Esq.; C. J. Plumptre, Esq.; G. Harris, Esq.; E. Powell, Esq.; W. C. Kent, Esq.

The total number who attended these public readings was 1,550.

The expenses, though comparatively trifling—not exceeding upon the average 30s. for each reading, including the unavoidable cost of printing and circulating the necessary notices—were of course not covered by the receipts. The audiences consisting for the most part of working men, their wives and families, who were admitted on payment of one penny each, the sums thus contributed are usually insufficient to cover the cost, and it is to provide the surplus that the assistance of the approvers of the society is required and requested.

It will, perhaps, be interesting to state briefly what are the experiences of the society with respect to the tastes of the class whose wholesome and rational recreation it is designed to promote.

The audiences have generally increased as the readings have proceeded.

The readings appear to be particularly attractive to young persons.

They are better attended in villages than in towns; in the towns than in the metropolis; and in the outskirts of the metropolis than in the centres. The cause of this appears to be, that in the heart of London other amusements are more attractive, and as the distance grows from other amusements, in the same proportion do the people avail themselves of this one.

The tastes of the working classes appear to be the same wherever the readings have been held. Their preference is decidedly shown for *humorous* writings, and next to this for *narrative*. The works of Dickens, and especially his "PICKWICK PAPERS," are vastly more popular than any other compositions whatever, and never fail to please. The works of Hood appear to be next in favour.

The experiment of a continuous reading of an entire narrative through successive evenings has not yet been tried, but it is believed that it would be found very successful.

But the interest taken by the audience is found mainly to depend upon the skill with which the reader gives effect, by appropriate voice

and manner, to the subject-matter of his reading. The greatest difficulty experienced by the society has been in the procuring of volunteer readers competent so to read. Many have offered their services, but few amateur readers appear to have sufficiently studied the art, or to be aware of its requirements. It is hoped that one of the many good results of the society will be to induce the educated classes to make reading one of their accomplishments, that they may use it for the instruction and amusement of those who can better receive information through the ear than the eye.

Short as has been the time during which the Public Reading Society has been in active operation—barely four months (for of course its work is essentially suited to the long evenings of winter, and except on rare occasions exclusively confined to them)—it hopes that its labours have neither been unimportant nor altogether unproductive of good. In a scheme so comparatively novel to the public at large, and organised so late in the season, there were many difficulties to encounter and obstacles to surmount, which time and experience, aided by the zealous co-operation of the wealthy and the philanthropic, can alone effectually overcome. But the result of the short experiences even so made has satisfied the Public Reading Society that, from the interest and pleasure shown on these occasions, whenever the great masters of English literature have been brought home to the minds and hearts of an audience of the poorer classes by the discriminating and skilful powers of competent readers, a good work has not only been attempted, but accomplished, and many a weary hard-working man and woman have had a new field of healthy amusement and recreation opened to them, which it is hoped will afterwards be cultivated by themselves, and bring forth fruit that will solace many a dark and lonely hour at their own firesides.

Though all the readers on the society's staff give their services gratuitously, and rooms are for the most part generously opened, some expenses must attend the carrying out of such a work, in the lighting and attendance, printing, advertising, &c. To meet these expenses the society would earnestly appeal to the friends of the working classes for aid, during the season of 1860, by means of subscriptions or donations, however trifling. They ask of all who feel disposed to assist this endeavour to elevate and refine the minds of the people, and attract them from sensual pleasures to innocent and wholesome amusements, to forward their contributions towards this object to the honorary secretaries, who will at all times be happy to afford every information and assistance to those who may be desirous of establishing local branches of the society—one of which, it is hoped, will ultimately be formed in every town and village in the United Kingdom.

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